

AN
ENCHIRIDION
OF
FAITH.

Presented in a *Dialogue*, de-
claring the Truth of Christi-
an Religion in generall.

Distinguishing also Points of Faith
from other Doctrines.

*The second Edition much augmented
with most grave matters.*

1. Tim. 6. ult.

*Keep that which is committed to thy trust, avoid-
ing profane and vain bablings, and opposition of
Science, falsely so called; which some professing,
have erred concerning the Faith.*

Composed by FRANK COVENT.

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Permission and Approbation.

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St. Peter's Basilica
Rome
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Epistle Dedicatorie

*For his most Honour'd,
the Lady*

WILLOUGHBY.

Madam,

IT hath alwayes been esteemed a great excellency in the *Greek Tongue*, that it speaks very much in few words; and though the *Latine* cannot reach that consignificancie, yet the later Masters of it with signall Elegancie have reduced the fecunditie of the *Ancient* into a contracted and no less clear stile;

Epistle Dedicatory.

which the Schoolmen so much approve, - that some eminent persons not unhappily have attempted to give us their high Mysteries in a more, compendious Method, rejecting the profuser course of obscuring them by pretended Commentaries, and tedious Explications.

This I desire to do in our Controversies, in a Synopsis to give clearly to each capacity : First, the Grounds of our Holy Religion, as to the generall : Secondly, the true sense and state of our Controversies, which rightly understood, includes the Solutions of all Objections : Which I hope may be a means most proper to sweeten differences, and undeceive our neighbours, who, not distinguishing some of our Doctors private opinions from our holy

Epistle Dedicatorie.

holy Faith, produce great misunderstandings to the prejudice of Christian-peace.

Hereupon having been intreated by your Ladyship to draw our Controversies into this form as most profitable ; I take the boldness to present it to your view, who have most Title to it, moved by the acrimony of your judgement and experience in this kind of exercise beyond very many of your Sex.

Neither will any wonder at these my Addresses, if they consult Antiquity ; where they will find old *Origen* communicating Christian Principles to and with Saint *Barbara* ; see him likewise in order to divers other Ladies in *Eusebius* (l. 6. cap. 4. & 7.) Saint *Hierome* also did not decline this kind of commerce with

Epistle Dedicatorie.

his *Roman Ladies* in his *Epistles*.

You will vouchsafe therefore to peruse these Dialogues, and ingeniously give your sence, whether I have according to true Rules of Art, at least answerably to what you have learnt, calcinated our holy Faith from humane Commixtures, that by so sure an Optique, *Ecebolius* his Progeny, who was chronicled amongst the Ancient for changing his Religion as often as his Prince, may be more clearly exposed to just censure.

Theodoricus the *Arrian* put a Deacon to death, though otherwise his Favorite, because he had left Catholique Religion, in conformity to him, giving this reason, *That he would not keep his faith to him, who had broke it with God.*

Surely

Epistle Dedicatorie.

Surely it were more just in it self,
and more secure for Princes or Re-
publicques upon that true reason of
State to have a jealous eye rather up-
on *Ecebolius* his Weathercock, then a
faithfull Catholiques infrangible
Rock, which hath been, and will
be by Gods Grace illustrious, as in
point of Orthodoxy to God, so in fi-
delity to all Magistrates, as I shall at-
wayes pray, who am to all such, as
to your Lady-ship.

MADAM,

From my Cell
in *Donay, Ian.*
1. 1654.

Your faithfull
Servant,

FR. COVENT.

Doctorem Approbationes.

**Ex Commissione. R. Patris
Provincialis.**

PERlegi hunc *Traſſatum*, cui titulus (*An En-
chiridion of Faith*) quam *Catholica Fidei con-
ſonum* inveni, & valde utilem iudicio ad reducen-
das intra gremium *Eccleſie*, *Oves errantes*, unde
merito imprimendum, ac omnibus ſumme com-
mendandum cenſeo.

Dat. Duaci, 15. 9^{bris}.

Fr. Laurentius a S. Edmundo Def. &
S. Theol. Lector.

*Librum iſtum cui titulus (An Enchiridion of
Faith) non ſine delectatione percurri, & cum fru-
ctu cudi & legentium manibus teri poteſt. Duac
Decemb. 10. 1653.*

Fr. Nicolaus Dayus, S. Theologia Lector
& Jubilarius.

Cum selectus iste Tractatus (cui tit. An Enchi-
ridion of Faith) sit a Doctis viris fre-Patre
Laurent: nostra Provincia Definitor, nec non. S.
Theologia. Lectore & fratre Patre---Nicolaio
Dayo. S. Theolog. etiam Lectore & Iubiliario at-
tente Lectus & approbatus. Hinc eundem ad Ca-
tholicorum iudicium firmandum, adversariorum
vero minuendum prajudicium Luce apprime
censeo dignum; itaque Sanctis auspitiis Prælo
(servatis S. Conc. Trid. Decretis) citius trada-
tur, desidero, urgeo & in quantum opus est, præ-
cipio. Duaci. Hac 12. Decemb. 1653.

Fr. Dan. a S. Joanne.

M. Prl.

Nescio

Nescio, majori utilitate an voluptate perlegisse,
imo & relegisse me Doctissimum Tractatum,
cui titulus (An Enchiridion of Faith) in eoque
observavi Catholicae fidei principia nervose pro-
pugnata, ad amissim fideliter deducta, suisque
puris coloribus (eliminatis omnibus peregrinis vel
fucum facientibus) sacris Scripturarum, Conci-
liorum, & Patrum penicillis affabre delin-
ata: Ab illis, nihil dissonum non amotum, nihil propri-
um, omissum, divinae revelationis puritatem unice
redolentia, a Catholicorum inveltas contra Eccle-
siam errorum sordes, nitidissima deterfionis spon-
gia, id est Catholica Confessionis incombustis Re-
gulis, abstergunt. Lucem quaso publicam videat
nobilis Tractatus, in quo ut in pellucido speculo vi-
dere poterunt Sectarii, quantis Catholicos peregrin-
arum Doctrinarum, quas non agnoscunt, onerent
prestigiis; quamque contra conscientiam, con-
fictis amarulentis odiosarum opinionum, eorum
Innocentiam, apud communem, & fluxa fidei po-
pulum in invidia nauscas propellunt. Larvam
hanc ut veneno illitam, detrahet hic Tractatus, Do-
ctus & Orthodoxus. Ita censet, cum omni submis-
siane ad placita S. Romana Ecclesiae.

Duaci die 14. Novemb. 1653.

Fr. H. Episc. Duacensis

For

For

THE LEARNED READER,

*An account of the
WORK.*

THe Design of my whole life having been to embrace that which the *Greeks* call *εὐπαιδεία* a subduction from all practicall employments, it disposed me with *Pythagoras* his Disciples to a Philosophycall retreat; Wherein after long silence, I produced to the view of my young fellow Students, in *Latine* the Symmetric of the admirable structure of this whole materiall World, wherein we see Heaven and Earth coadunated in one Globe. I drew it in the form of the Philosophers Stone, called *Lesbians Lapis*, which is malleable, according to every mans fancy, I think few reach higher.

Now

To the Reader.

Now according to the discipline of the Schools, I advance in this *Dialogue* (a method of *Plato*, *Cicero*, Saint *Augustine*, and others) by way of mutuall Interlocution to reach to Metaphysicks, that is, to true Christian Supernaturals, wherein attending to the Corner Stone truly called *Lydius Lapis*, the unchangeable Touchstone of all Truth.

I present to my Fellow Christian Students in our own Language (the Subject being common to all) the Symmetry of the immateriall World of Christianitie ; wherein I endeavour to delineate the whole structure of our holy Faith, as deduced from that *Lapis angularis*, our Blessed Lords Word, revealed either in Scripture or Tradition ; wherein my work is, to distinguish Faith from all other Doctrines.

First, By reason the want of true stating the question in point of Faith, makes many *more andebatarum*, to strike at whatsoever is next, though furthest off the true difficultie betwixt them and us.

Secondly, Because I find that in many
occurren-

To the Reader.

occurrences it is almost of as pernicious consequence knowingly to obtrude private Doctours opinions for the Faith of Gods holy Church, as to deny her known Faith, which is the propertie of Heretiques.

If I have not erred, (which wiser persons will soberly judge, to whose censure I willingly expose it,) I have my aim, desirous with Charitie to serve all men, according to my tenuous penury, who glory to be, and to be accounted

*Tours and their faithfull
servant in our Lord,*

FRAN. COVEN.

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AN ENCHYRIDION
OF
FAITH.

*The first Dialogue of the
motives of Christianitie.*

Master.

First, That Almighty God is beloved, adored, and served by each inferiour Creature, answerably to its nature, endeavouring *ad ultimum potentia*, to assimilate it self to him, is clear to those who speculate the streight relation of all effects to their causes, especially and with a naturall necessitie to the first, as infinitely excelling the rest.

Secondly, That also he is to be served in the best manner by reasonable creatures; that is, in such a sort of service which is most pleasing to him, is as clear as any those unquestionable universall conceptions and seeds of reason which rationall souls are endowed with, in their first infusion, or in the first composition of a man; as being evident in the very conjunction of the terms.

Thirdly, by our Discourse to find out in particular what manner of service is in that kinde most pleasing, is as impossible, as by our selves to reach to, or know the decrees

An Enchyridion

of his Divine Will, from whence every thing receives each degree of goodness and acceptableness to him : for how far our understanding of it self is disproportioned, not onely in manner of *Being*, but also of *Representing* that Divine Object, we need no other proof (as to the present) then our ignorance of other mens thoughts or desires ; as also in this particular it appears sufficiently in the infinite varieties, inconstancies, and inconsistencies of mens, and even Nations serving him.

Fourthly, Out of which premises evidently followes, that to serve God in an acceptable way, we must know it from God, that is, by vouchsafing us some supernaturall means whereby we may reach to a knowledge of his most blessed Will : which sincerely pondered, will compell us to asseert Christian Religion, as the considerations I gave you will demonstrate.

Disciple,

Sir, I am well satisfied in all these rationall Aphorismes, as also concerning the Truth of Christian Religion, when I consider (as you taught me in our last collation :) First with *S. Paul* 1 *Cor.* 1. That God made choice of ignoble and contemptible things of this world : and according to *S. Augustine* in his Treatise upon *Psal.* 65. and upon *Saint Iohn* 17. 17. God would not make *Nathaniel* an Apostle, because he was a Doctor of the Law ; that he might confound the wise, as *Saint Paul* speaks. When I consider therefore the povertie and meannesse of the Apostles, so far disproportioned to the conquest of the whole World then drowned in Iudaisme and Paganisme, both highly oppose and powerfull against them : which consideration is surely valuable in this matter, since our blessed Lord himself to *Saint Iohn Baptists* Legates, sent to him for satisfaction in this particular, gives it the last, and therefore the chief place amongst the proofs he vouchsafed to return him touching his Godhead, & divine Mission, as appears in *Mat.* 11. where he saith, *Pauperes Evangelizantur*, The poore Evangelize. Nay, shall I reverently say one thing, when I con-

I consider the humble birth and breeding of our most blessed Lord, so much carp'd at by the Jews when they saw his Wisdom, his small number of years (besides his Disputations at twelve years of age) to his death; clearly read to me his Divinity. Nature, in so small time, and under so poor conduct, not being able to reach to the mastering and captivating all humane understandings and affections, as he did in himself, and in the Instructions he gave to his Apostles, enabling them with his *Go and Teach*, to subject all the wisdom of the world to his discipline.

Secondly the wonderfull diligence of the disciples, and inviolable constancy of both Sexes in horrid persecutions, of which there were five hundred for every day of the year except new Years day, as S. Hierome in an Epistle to Chromatius calculated, *Nullus sit dies, quo non intra quingentorum Martyrum numerus reperiri possit adscriptus excepta die Calendarum Januarii*; who not by action but passion, a new kind of military discipline, broke the way open to Religion, which the Apostles had gloriously planted: and therefore S. Gregory Nazianzen. in his invective against Julian the Apostate cry's out, *Art thou not afraid of those Sacrifices which are killed for Christ? dost not fear those great Champions? where amongst the rest of innocent Virgins lie names S. Thecla the first Martyr of her sex S. Paul's convert, &c. And Sever. Sulph. lib. 2. saith the world was never more exhausted by wars, neither did we ever overcome with greater triumph then when in these ten years persecution we could not be overcome*, and S. August. in his 9. Epist. thus proves the excellency of Christian Religion. *In comparabiliter pulchrior est veritas Christianorum, quam Helena Græcorum, pro illa enim fortius nostri martyres adversus hanc Sodomam, quam pro illa illi Heroes adversus Troiam dimicaverunt*. Our Martyrs fought more valiantly for Christianity, then the Greekes for Troy, and therefore he concludes the incomparable excellency of it in respect of their superstition.

Thirdly, the Angelical purity of the religious lives of

an Infinity of persons, who (by a new sort of Plantation) built not imaginary, but real *Utopia's*, turning whole town's to Monasteries; as our *Bangor*, peopled the wildest Egyptian desarts with many *Pauls*, *Hilarions*, *Macbaries*, &c. erected high pillars upon sharp Mountains, for Monuments to bury alive admirable *Symeon*, *Daniel*, *Stylites*, and others. Rome, to her wonder, was taught to make Nunneries by *Marcella*, under great *Athanasius*; To leave the delights of their native soyl's, for poor Bethlem, by *Paula* under *S. Hierom's* discipline, with many other divine personages perpetually conversing with God and his Angels, of whom old *Athenagoras*, who lived about 150. years after Christ, saith, they shew the excellency of Christian Religion. He reckons it up amongst the rest of Christian wonders, that *Reperire apud nos est permultos viros & mulieres qui calibatu consenscant*. That even then very many were known to have grown old in virginity: These therefore and the rest from the infancy of Christianity, for they began with it (as *Philo de Essais* shewes) in contempt of the greatest honours and most abundant fortunes, renounced all possessions and possibilities, by vertue of Christs Counsels and promises, referring themselves to monastical and penitential solitudes, to continue by their prayers and examples, what the others by their blood respectively had planted and irrigated, as all Christian and prophane monuments witness, and in their issue being *gens aterna*, as *Philo Judaeus* speaks, a neverdying generation.

Fourthly, the rationability of Christian tenets, as issuing from that divine source which our blessed Lord saith contains the Law and the Prophets, in *S. Matthew*, we must love God with all our hearts, with all our Souls, and with all our minds, and our neighbour as our selves. *Mat. 7.* Our duty thus expresse'd to God, is highly reasonable, he being infinitely good, and therefore our love of him is not in reason to be commensurated with less bounds then all.

Our duty to our neighbour is grounded on that eternal sanction of the law of nature, sanctified by our Lord,

whatsoever ye would have men to do to you, do you to them, Luke 13. which holy Apothegme Alexander Severus having heard often in the mouthes of Christians, as delivered by our blessed Saviour, he would have Canonized him amongst the Gods, (This *doe* *do* *us* or God-making was frequent with them) if he had not feared that the frequent concourse to his Altars would have caused a neglect of the other Gods; yet he so highly esteemed this divine sentence, that he caused it to be engraven in his Palace and publique works.

Fifthly, the venerable simplicity interlaced with the deepest profundity of doctrine strangely proportioned to each capacity, administering to all and every one a full satyrte, celebrated and admired by all the fathers. The simplicity in Go and sel all thou hast, and give to the Poor, Mat. 19. again, If one give thee a box on one ear, offer him the other: Math. 5. and such like. The first produced contempt of the world: and hence the new Converts resigned all they had at the feet of the Apostles. Act. 4.

The other, contempt of themselves, making whole legions of armed men yeild up their swords to receive buffetings and murderings without resistance; witness the famous Thebans &c.

The Profundity in the heavenly doctrine of the Incarnation of the eternall Son of God in the womb of a virgin, where all Philosophy at each particular stands amazed. The circumincession of the Father and the Son, *The Father in me, and I in him*, Job. 17. To omit the rest, The admirable work of our Justification, and altitude of our Predestination, which left S. Paul wondering at the incomprehensibility of Gods wisdom; Rom. 11. all energetically moving to great sanctity, *with men and Brethren what shall we do to be saved?* Act. 9.

Sixtly, the Majesty of miracles from the beginning which are recorded in Scriptures, and to this day even to natures admiration, continued by vertue of Christs promise *majora his*; his disciples were authorized to do

greater things then are recorded of himself, wherein still he speaks for miracles done in his name art *Verbum Dei*, in some sort his Word. And therefore *John 10.* Christ himself saith, His Works, (that is, his Miracles) give testimonie of him; and *S. Paul* to the *Hebrewes 2.4.* accounts Miracles as Gods Testimonies, and therefore they are as I said in some sort his Word. And hence it was alwayes the constant sence of Gentiles as well as Christians, that Miracles were the best and last refuge to decide doubtfull controversies; as appears in the famous purgation of the yestall Virgin amongst the Romanes, and the recourse to *S. Felix* his Tombe amongst the Christians, as *S. Augustine* witnesseth. To omit infinite others celebrated amongst all Historians, A list of most eminent Miracles from the Primitive to these our times, you have set down in your Philosophie *De mundo Peripatetica*. Amongst the rest, the famous restitution of a mans Leg which had been publickly cut off, and solemnly buried four years before in *Saragosa* in *Spain*, speaks aloud of the truth of Christian and Catholique Religion, if it be duely considered in the circumstances, all which besides a Juridicall process strictly formed in publique Courts for the most accurate examinations of it, are attested by my Lord Embasiadour *Hopton* and his servants, and other Protestants who were there, being the year 1640. I pray give it at large at the end of the book.

Seventhly, the firm stabilitie of the Church consisting in the not uninterrupted universall succession, and the stupendious Unitie even in contrary interested persons and nations, imbracing the same Faith, and obeying the same Church, which appears to the eye.

The first part was much celebrated by *S. Augustine 1. 8. of the profit of believing*, Follow the way of the Catholique discipline which hath proceeded from Christ himself by his Apostles even unto us, and from hence shall descend to posterities.

The second part is celebrated in old *Arnobius* cited in the

the Systeme 3. 9. *Observes ad unius credulitatis assensum mente una concurrere gentes & populos fecit, & moribus dissimiles Nationes.* Christ and his Apostles made Nations and People most disagreeing in manners to joyn in one Faith even to this day.

Eightly, the very name *Catholique* S. *Augustine contra Epist. Fundamenti cap. 4.* in the womb of Gods Church, why should it not much more hold me who see so much above a thousand years experience beyond him, wherein this glorious Attribute is confessedly and distinctively given to the true Church, even notwithstanding all Sectaries fruitless murmuration?

Ninthly, and lastly, I cannot omit with S. *Epiphanius, Eusebius, Optatus, Hierome, Augustine, Zenasar,* and others to take notice in this radicall point of the infrangible series of S. *Peters* Successours in his See, maugre the assaults of what enemies soever. And truly I ingeniously confesse these Symptomes of truth have an appearance to be applicable to your Church, as you stand divided from us in matter of Faith and Obedience, which gives me a desire to be further informed of your Tenets, that I may the better consider the causes of our separation. Will you please therefore to give me a *Synopsis* or a short *bedrile* of those points which are matters of faith with you, and wherein we differ, that I may clearly see how conformable your tenets are to what we are informed; wherein I pray abstain from Schoole-terms and controversiall Disputations, which seem to render them more obscure, at least to me.

Master.

I am glad you ponder with so much judgement those joyned motives which I formerly gave you of Christianity, which so clearly and demonstratively conclude the Divinity of Christian Truths, that no natural verities can reach them either in point of certainty or evidence, as considered in these premises. For example, if I would convince you not onely of the truth of Christianity in generall, which

even to the eye and common sense of any one clearly descends from these premises, but of any particuler Christian Truth; as of the reality of the body and blood of Christ in the holy Eucharist, I could prove it from those motives thus. First whatsoever was delivered to all the world by the Apostles as a divine Truth revealed from God himself immediately. Secondly by universall succession of Orthodox Christians so uniformly believed. Thirdly, in it self inducing the believers to so much holiness. Fourthly by Miracles highly transcending all nature confirmed. Fifthly, by Martyrdom. Sixtly, by known Saints learned and holy religious persons who had in an eminent degree witnessed their love of heavenly and contempt of earthly things, bene preached, &c. must be a divine Truth. But the most holy Eucharist is constipated with all these proofs, therefore it is a divine Truth.

I do not believe any naturall verity can challenge so strong Principles for a demonstration. Neither can there be any doubt of the premises to such who ingeniously have discussed the principles of Christianity. It would require a just volume exactly to declare it according to the dignity. I say no naturall verity can reach our divine Tenets in point of certainty, as manifested by the former motives though *a posteriori*, but if we further consider them not only as simple motives or pre-inductives of Christianity but as they integrate the formall object of our Faith which is Gods testimony or divine revelation, I say the motives jointly considered as they are elevated to a conjuncture with the divine Testimony, they do infallibly declare the truth of our holy faith. And if yet we proceed further to the product it self, namely our *holy faith* with the intrinsicall and immediate reference it hath to God or the divine verity, from which it hath all formall specification, It is also more noble as well as more certain and infallible then any naturall science or knowledge, though never so clearly demonstrated. The reason is evident. First for the excellency or greater nobility of it, because the *medium* or motive

motive of those sciences, is only some created verity: for example, all naturall sciences are either from secondary Causes to their effects, which is the noblest, and therefore called by Philosophers *a priori*. Or els which is most frequent, it is from the effects to their causes; and nature gives us no higher knowledge of God but by contemplation of his works to find out himself, which knowledge is far interiour to our holy faith, which therefore is of a more noble Order, namely supernaturall, as being not possible to nature alone to reach the highest object God himself under those notions of *Law giver, eternall Rewarder, Punisher, Redeemer, &c.* which our holy faith gives clearly: Secondly for the incomparably greater certainty, it follows from the same Truth: For the divine verity as applied by Revelation being the formall motive, the knowledge which is deduced thence, or which relyeth intrinsically upon that, must needs essentially be more certain then any which is derived from any Created or finite Truth: because the whole certainty of any conclusion as it is solely derived from, so it must have lesse or greater certainty or infallibility, according to the *medium* as applied to it, or as it is the *medium* or motive of it, namely as being so the effect of it. The cause therefore of faith being infinitely more certain, as being divine Truth it self, the effect is and must needs be more certain and infallible. And hence it produced all those stupendious effects in the diligent and perspicacious embracers of it, which I mentioned at first.

I will return therefore to our holy Religion in it self, wherein I further consider, that as one contrary better appears when it is placed in a proportionable distance from another, so you will more clearly discern the supereminency of Christian Religion, by comparing it first to the impurity, the impudent falshood even in point of History, the inconsistency of one tenet with another, the violent introduction and manutention by sword of Turcisme contrary to the nature of Religion, which should be perswaded, as Christian Religion was, not compelled. Bellarmine tells us

de Scripturibus. About the year 380. even when Christianity had a full possession of the world, *Idacius Glarius* a Spanish Bishop was severely punished by the Catholique Bishops, because he had convented *Priscillian* though an Arch-Heretique before secular Judges, and procured him to be put to death; so far this kind of proceeding was strange to them even in order to domestique Ringleaders of Spirituall sedition.

As for Judaisme, Christs prophesy *Mat. 24. Mar. 13. Luc. 22.* brought to effect in sight of those who were present at his prediction (omitting other motives) of their then approaching ruine: And for 1600. years to the worlds astonishment and their inexcusable confusion evidently continuing, is abundantly sufficient; for future contingencies (of which sort this was) having no necessary connexion with causes pre-existent in nature, cannot possibly be foretold or foreseen by any order of nature.

This is further confirmed thus: All naturall knowledge is derived either from the evidence of the thing in it self, or from the evident connexion it hath with the principles or causes of it: but future contingents have neither of these, therefore they cannot certainly be known by nature. Hence is concluded, that all prophecies necessarily must be supernaturall.

As for Paganisme, the principles are so antiquated, impurities so opened, their variable and various tenets so derided even by Philosophy, that all rationall men abominate them, I will proceed therefore to your desire. In order whereunto, It is necessary I expound to you the Basis or foundation of our whole faith.

*The second Dialogue of Scriptures and Traditions
and how to know them.*

Disciple.

Indeed Sir I forgot to mention that which is first necessary, and which you have now taught, for we are informed you make small account of the holy Scriptures, upon neglect whereof, I can expect no satisfaction.

Master.

Master.

We do most highly reverence the holy Scriptures, believing them all and each part to be the Word of God, as in all our Councils appears, taking their rise ordinarily in decisions of Faith from thence.

We acknowledge also with S. Paul to Timothy, Ep. 4. c. 3. v. penult. That *All Scripture inspired by God, is profitable to teach, to argue, to correct, to instruct in righteousness, that a man of God may be perfect, being taught in every good work.* The Scriptures therefore are profitable to all, and are sufficient in themselves, though not alwayes in order to every one, for our safe conduct to Heaven, so far as they are liable to divers senses. Wherefore blessed S. Peter Epist. 2. c. ult. gives us notice, and a caveat to our giddy times, how the *unlearned and unstable deprave the Scriptures to their Perdition*: As S. Augustine to Consentius epist. 22. *Neque enim nata sunt verba nisi dum Scriptura bene intelliguntur non bene.* All Heresies take their rise from misunderstanding holy Scriptures. Hence by reason they have by all Heretiques even from and in the Apostles time till this day, been abused by traducing their sense and meaning (which licentiousness will induce still new Heresies,) Holy Church commands us (*Trid. sess. 4. in decreto de usu sac. lib.*) not to interpret them according to our own fancies, but to adhere to the interpretations conveyed by hand to hand from age to age universally by the Christian Orthodox Doctors to this present Church; which oral conveyance we call *Tradition*, according to the holy Scriptures phrase; *Act. 15. 16. & 1 Thess. 2. & Cor. 1. 18. & alibi*, and therefore we all conclude, that besides the Texts or Books of Scriptures, there is a necessity of Universal Tradition in points of Faith; because were it not for this certain and universal conveyance of the sense, the various lessons and translations of the Scriptures, would render both the letter and the sense of the Scriptures themselves uncertain. Therefore the glorious Martyr Sir Thomas More elegantly in his Epistle to Dr. Darnley calls

calls Tradition, *Vivum Evangelium Fidei quod per universam Ecclesiam in corda fidelium infusum est, &c.* They are the living Gospel of Faith, which is infused into the hearts of the faithfull throughout the Unversall Church: That is by carrying the sense, they convey the life of the Gospel through the whole Church; And hence S. *Augustine* distinguished Heretiques from Catholiques; That *Heretici secundum suum sensum sacras Scripturas legunt, (l. de gratia Christi c. 42.)* they understand Scripture according to their own Sense, we according to Antiquitie, that is according to constant Tradition, for we receive both Scriptures and their sense by the Church.

In fine, I could deduce this out of S. *Basil*, S. *Gregory Nazianzene*, S. *Chrysostome*, S. *Maximus*, and S. *Cyril*, who shew into what precipitances the leaving this Rule hath brought very many.

Whence you see we acknowledge nothing to be matter of Faith with holy Saint *Paul*, *Rom. 10.* which is not the Word of God, that is, which from the beginning was not revealed, and since continually conveyed and kept in the Church, according to the golden Rule of *Vincentius Lirin. Quod ab omnibus, quod ubique, quod semper.* Nothing passeth the test of Faith with us, which is not Catholique in order to the universality of persons, of place and of time, So S. *Augustine* against the Donatists, so all Councils confuted all Heresies for want of these titles of Catholicisme; and this is still our plea against all emergencies; for holy Church now admits nothing to the Catalogue of Catholique tenets of Faith, that cannot bear this triall, alwayes provided that persons suspected or declared heterodox, be not admitted to the inquest, against whom all ages excepted.

This exception being admitted: every one of our particular Tenets was alwayes by the universalitie of Christians in all places (so far as Christian monuments are extant to attest them) acknowledged either in formall terms, or virtually included in such which were in terms written

written or delivered. I deny not but some particular Doctors might speak dubiously or perchance erroneously, therefore *Levinsius* puts in his Rule, and we out of him, that *All not every one, the universalitie not every particular, is required to testify any thing to be Catholique.* That is to say, some particular persons in former ages have, and now many teach some things contrary to Faith, as it were by chance, and not be taken notice of, as *Saint Clem.* fully shewed in his *Treatise of the definitivie of the blessed Virgins immaculate conception*, who cannot be thought to interrupt the Universalitie of the Church; and to this purpose, The common Records of Christianitie which are *Scriptures, Councils, and solemn Liturgies* are most authentick; next, the Fathers writings, especially if the former are deficient, which speak the whole Churches sense.

All which witness our Doctrines, as will appear in due place. On the contrary none of these, universally taken, will witness the contradictorie or deniall of our Tenets in any particular; So that here is the difference betwix Catholiques and others, that we challenge *universality*; they *particularity*; Or to speak a great truth more plainly, they cannot be said to challenge any one particular Father for any one Tenet, wherein they differ from us, but they snatch at any word spoken, as I said, by chance, or by slip of a pen, and not attending to his deliberate judgement in reading the whole man, they flatter themselves into a mistake. We stand therefore fixt to the old principles of Christianitie, as all must do that will not err.

Disciple.

I do not see how this can reasonably be avoided, considering the difference of each mans apprehensions, which not regulated by a constant rule, must produce an infinity of errors, especially in such who have least of reason, and most of fancy, which number is most prevalent. And therefore me thinks the Apostle in *Eph. 4. & 11.* evidently confirms all that you have said, shewing that *Christ upon his Ascension to Heaven, gave Pastors and Doctors, unto the consummation of the Saints, for the edification of Christs body,*

untill we all meet in unity of Faith, and the knowledge of the Son of God; That now we be not children fluctuating, and carried up and down with every wind of doctrine in the wickedness of men, in craft to circumvention of Errors. Christ therefore left this means in his holy Church that is, a constant provision of Pastors and Doctors to convey to us his true faith as a way to prevent mens wickedness and craftinesse, who would draw disciples by their new and false doctrines, or false interpretations of the old.

For what relates to your particular doctrines, I shall not take the boldness to tell you wherein there is an appearance of difficulty. I will therefore desire satisfaction for the present only upon what toucheth upon this foundation you have layed.

But it seems a matter of great study, not easily to be overcome except by very learned men, to know or find out a constant Tradition, as to read all the Fathers, Liturgies or Councils, &c. It is not therefore sufficient testimony of this, if the present Catholique Church universally witnesseth it to be so?

Master.

You see that a Tradition cannot be conveyed to us but by the former succeeding ages; So that if there should be any interpolation, that is if the conveyance should be at a losse in any age, which is not to be understood by every difference betwixt Catholick Doctors, as *S. Augustine* notes, and is clear in *S. Cyrilians* case; but when the Church is asked in a Councell would, assert the contrary or contradictory as faith, or the point disputed, only problematically, then surely it could not be a Tradition of Faith. In like manner if the testimony of this present age should fail, the Tradition it self would fail in order to those who follow us. This cannot be denied, To admit therefore universall Tradition as a certain Rule, and to admit also with *Vincentius*, that there alwaies hath bene and now is that rule (which all learned Protestants confesse) is by necessary

con-

consequence to conclude the testimony of any age to be sufficient, which certainly was *S. Augustine's* doctrine *l. 1. con. Cres. Scripturarium, &c. Tenetur veritas cum hoc fatimur quod universa jam habuit Ecclesia, quam ipsarum Scripturarum commendat auctoritas.* If we follow the universall present Churches Orders, we follow the holy Scripture, and in *Epist. 178.* he proves the B. Trinity, and the use of *opiori* & though it is not to be had in S. Scripture, say *B. S. Augustine* saith more. For in case that any former age before *Luther* or *Donatus* did begin, *ista questio fluctuaret, & veritas haberet inter se Collegarum salva unitate sententias, &c.* If any point now condemned as hereticall in the Councell of Trent were before held diversly betwixt the faithfull, it were ground enough for the certain verity of it, *hoc per universam Catholicam, &c. observare placuit quod tenemus*, that now it were held as truth by the universall Church which also he asserts plainly, And old *Cyprian* Bishop of Carthage in his Epistle to *Vitalis*, And *Constantinus l. 2. de Bapt. c. 4.* saith, *The Authority alone of the universall Church is sufficient to Christian and devout minds.* *S. Chrysostome* also in his Oration in and of Pentecost agrees with them, and so the rest after *S. Cyprian de unitate Ecclesia*, and he after his Master *Tertullian*. To this I add that the constant doctrine of the Fathers touching the inerrability and perpetuity of the Church largely shewed in the systeme *5. 21.* demonstrates there judgement in this. This surely convinceth the testimony of any age to be sufficient, els according to *S. Augustine* the holy Scriptures fail us.

Hence you see that there are two sorts of universall Traditions; One which passeth so clear, that amongst Orthodox or Catholick Christians, it hath not suffered any rub or dispute. Points thus conveyed are like the stars *prima magnitudinis*, if any man be ignorant of them, having lived where there is publique profession of Christianity, it can hardly be otherwise then *prava dispositionis*, that is with malice; such are the Articles of our Creed, The Sacrifice

of the Masse, &c. The other which hath admitted some little umbrages in particular mens various opinations or alterations are such which S. August. speaks of *Epist. 99.* treating of Christs descent into Hell, and of Adam's redemption thence; where he argues that *consensus Ecclesie fere universae arguit fidem*, which way soever it was conveyed, *unde cumq; hoc traditum sit*, and though the Canonickall Scripture have not mentioned it. Yet the whole Catholique Church being afterward asked by her Councils, when there was necessity, hath declared against these private opinions, that she alwaies reserved it in her *Repositorio* or Treasure house (as S. Irenaeus calls it) as her faith. These are points, *secundae magnitudinis* of an interior light then the former, and therefore admitted some cloudines in particular persons understanding, and herein good Catholiques may may have ignorance *pura negationis*, that is a Faultles nesciency, or not knowing them till sufficiently declared by the Church; Of this sort are many points, as the non Re-baptization of Heretiques, &c. To which purpose S. Thomas upon the Romans saith, *Eorum quae sunt fidei, quaedam sunt quae non sunt perfecte per Ecclesiam manifesta, sicut in primitiva Ecclesia non erat perfecte declaratum apud homines, quod isti qui erant ex Judaeis conversi, non tenerentur legalia observare: & sicut tempore August. nondum erat per Ecclesiam declaratum quod anima non esset ex traduce,* &c.

Quaedam vero sunt ad fidem pertinentia per Ecclesiam determinata, &c.

Some things therefore though indeed of faith yet are not perfectly declared by constant consent of the Church, till afterwards upon occasion of difficulty, others from the beginning were admitted; and thence clearly conveyed to us. But in each of these any present age, if authentically examined, would render us secure, els it is not conceivable how it could descend by Tradition. For as learned Canus elegantly shewes, *quid acceperit, & quis clarius evidentiusque restabitur, quam ipsa quae accepit, & ideo ipsius*

ipsius Scriptura sensus ab Apostolis Ecclesia traditus penes Ecclesiam est. No body can better tell us what the Church received from the Apostles then the Church her self which received them. If she therefore shall once or in any age fail to know what she hath received, all fails.

Disciple.

He thinks this is demonstrative. But Sir I pray tell me, are all things which are thus conveyed points of Faith? As for example, it is generally received as well by the Greek as Latin Church, that the B. Virgin was assumed bodily to heaven; Is there a necessity of belief of this; it being not all included, nor drawn from holy Scriptures?

The third Dialogue of the difference of Faith and Church doctrine, and whether the Chapter in the Councell of Trent containeth Faith.

Master.

You give me occasion to explicate a necessary point, the knowledge whereof is usefull to your purpose of knowing faith from other Tenets, which is this. We do distinguish the faith of the Church from her doctrine; any obstinate prevarication from the first makes Heresie, that is, after sufficient knowledge of the Churches definition, any one should hold the contrary, as in S. Cyprians case, it was therefore heresie in the Donatists, after they knew the Councell of Nice's definition, which was not so in him, as S. August. witnesseth. From the later therefore is only error, as being such which S. Thom. calls *non perfecte declarata*: of which sort is the Tenet you mention, and the B. Virgins immaculate conception; some also give instance of the vulgar Latin Translation, which is declared by the holy Councell of Trent to be authenticall, having bene approved by long use of many ages. Yet this depending upon matter of fact not recorded in the

Originall holy Scriptures, nor delivered by the Apostles, but taken up after, cannot be matter of Faith; that is, not to be numbred *inter perfecte declarata*, or oblige us so far that we may not correct it in some particulars by the Originals, as learned men do, as also Sir Thomas Moore against *Dorpius* shewes elegantly, but to assert out of this head, or any other, the vulgar translated Bible not to be Authentickall, would be erroneous, being contrary to the doctrine of the Church, and indeed against the sense of the ancient Latine Fathers, who did use it commonly, as would be easie to shew in most important things.

Some also alledge the Resolutions recorded in the Common Law; which is discussed in S. Clem. his Systemes: Some, those which are celebrated in the Chapters of the Councell of Trent: That is to say, some conceive that though the discourses in the Chapters do contain not only Catholique Doctrine, though the Council seems onely to speak so, as *Sess. 13. cap. 8.* and in the *6. Sess.* in the ends of the Chapters; yet the manner of their proposall being to declare *quæ credenda sunt*, as clear in the Texts: intimates them to be also resolutions of Faith; yet this dignity (as they think) is not fully and solely declared as from thence, but chiefly from their conformity to the Canons; So that although Catholique Faith as to the substance, is declared in the Chapters (as indeed it is) yet according to this we are obliged onely *sub Anathemate* to that form of expression, which is defined in the Canons.

One reason they bring is, Because the Chapters are not framed in the Style of Conciliarie definitions with *Anathemates*, and the like.

Another, Because the Canons (where the very form is exceeding exact) sometimes differ from the manner of expression in the Chapters in order to the same matter, as *Sess. 6. of Justification Can. 11.* and the *7. chapter*; Also *Sess. 13. of the Sacrament of the Eucharist, Can. 6.* and fifth chapter and else where, yet *sub Anathemate*, all must stand

stand to the Canons; and therefore must expound the chapters by them.

A third, Because the Councell it self *Seff. 14. c. 3.* plainly puts a difference betwixt the Doctrines of the Chapters and Canons in these words. *Hac sunt: These are the things which this Oecumenicall Synod professeth and teacheth touching the Sacraments of Penance and extrem unction; and propoundeth them to all the faithfull of Christ to be believed and held. But it denieth the following Canons to be inviolably kept, and perpetually condemns and Anathematizeth those who assert the contrarie:* Where in the same Chapter touching the same matter, before they come to the Canons, the holy Council denounceth *Anathema*, and perpetuall condemnation to such who shall assert that those Canons are not to be received, which the Councell will have *inviolably kept*, as is said there; yet onely simply propoundeth the Doctrines in the Chapter to be believed, without any further commination, &c. This diversitie of stile in these judgements emphatically expressed with *But*, &c. in order to the Canons, reacheth very home to shew that the chapters do rather open or state our Faith in the Doctrines to be defined, that is, declare the Catholique Doctrines which are to be defined, then contain the definitions themselves.

They bring other reasons, which they judge important, but because this is not a place of Disputes, I bring them not, as not intending here to contend with them or any.

There may be further instance, in many points if it were behooful to dilate on it; as in brief. *All conclusions* are of this nature, *which are onely deduced out of some veritie*, not formally revealed, yet defined by the Church virtually included in such: as many of ours give instance in the thousand years mentioned by *Papias*, and others, after this life, which therefore some of our learned men brand onely with the note of Error.

The fourth Dialogue, that all practices of the Church are not of Faith, of the Service why in Latine.

I add moreover that many practices may be universally used, and yet are so far from arguing Faith, that they may be grounded onely upon probable opinion, of which there are instances very obvious, as appears in certain forms and practices of Indulgences, and some Ecclesiasticall Ceremonies, as particularly in Ordination of Priests, their Joynt pronouncing the words of Consecration with the Bishop and many others. These sorts of Practices are therefore changeable by the Church, as we see hath been in some Countries upon just motives in the celebration of publique divine service in the vulgar tongue. &c.

Touching the disposition of publique service both in matter and form, it belongs to the Ordination of the Church, and not to any or every particular people or person, as appeareth in the famous old Milevitan Council, *Placuit etiam, &c.* It is agreed that Prayers, Orisons, or Masses be celebrated of all which are approved in a Council; Neither may any others at all be said in the Church which have not been in a Council examined and approved. The Gnosticks in S. Ignatius to the Magnesians are accused of drawing forms of Prayers different from the common used in the Church, which he saith must be used by all. And the reason is added by the Council. *Lest any thing may be contained in them which is against Faith either out of ignorance or want of Studie.* So that if Faith be kept intire, the Church may proceed in the rest according to probable motives. Hence I conceive the danger of corruption of Faith, to be a great reason why the Church in the common Service useth not the Psalmes in metre or riming, and for this cause S. August. Ep. 131, doth not commend the turning Psalmes into verse or rime. *Neque enim ex Hebraea lingua quam ignoro, potuit etiam numeros*

interpret exprimere, ne metri necessitate ab interpretandi veritate amplius quam ratio sententiarum sinebat digredi cogere, &c. Antiquitie was so tender of the sense of holy Scriptures, that they durst not use such baldness as our Novellists do now. Especially those who as the Donatists, intermix songs of their own making amongst the Psalmes as S. August. in his Epistle 119.

This was the reason also why in the common practise, the service is commanded to be used in Latine, which truly was very ancient as to England: For it is evident that in the Council of Cloves hove, under Archbishop Cuthbert above 900. years ago; it was so, and in the 27. Canon of the profit of singing Psalmes it appears that it was yet more ancient.

In order to the whole Church, there is some monument in Epiph. almost at the end of his third book, witnessing, that amongst other officers of the Church, there were some called *Interpretes* to expound the lessons and the like.

But that which is a demonstration to me is, that first I find with the most ancient Latine Fathers Iertullian, S. Cyprian, S. Augustine, and others, frequent excerption of those words out of the Liturgies which being near the Canon as we call it, are not subject to change. S. Augustine de vera Religione c. 3. saith, *Quotidie per orbem universum humanum genus una voce respondent. Sursum corda se habere ad Dominum*. The whole world every day useth the very words of Masse in Latine, in the same manner he hath them, Ep. 156.

Secondly, I finde in the old Greeke Church, that they used in their Liturgies not the vulgar but the learned language.

Besides I finde that when the Emperours did change the very Laws into Latine, against which S. Gregory Thaumaturgus in his prayles of Origen, murmureth much, and as S. Chrysostome (in *Sermone ad fidelem Patrem* to 6. p. 190.) shewes that in the Court at Constantinople they spoke La-

time, in so much that long before even in *Trajan's* time, *Plutarch* notes (in *quæstionibus Platonicis*) *Sermone Romano universi fere mortales nunc utuntur* : The whole *Roman* Empire in point of State used the *Roman* tongue, yet in their *Liturgies*, they alwayes used the learned *Greek*, as appears in all the *Greek* Monuments, And hereupon even in the sixth Oecumenicall Council under the Reign of *Constantine Pogonatus*, the Popes Legate was permitted out of particular favour (as they speak) so say, *Mass* before the Prince in *Latine*, so precise they were in having it according to their ancient custome in *Greek*, though the *Latines* otherwise amongst themselves, that is in their own quarters, did it in *Latine* in those Eastern parts in many obvious passages : and sometimes at *Constantinople*, as the first Epistle of Pope *Nicholaus*, the first shewes to the Emperour, even though they had *Greeks* present with them, so that it was alwayes either *Greek* or *Latine*, where they used often at least for the Epistle and Gospell the Interpreters of which *Epiphanius* spoke for the *Greek*, as the Council of *Trent* enjoyneth now for the ignorant. But as I said the Church upon probable reasons changeth these things. And *S. Augulline*, Epist. 178. speaking of translating the holy Scriptures into vulgar tongues, he doth not wholly dislike it, yet he holds it hardly lawfull for the *Barbarous Nations* to speak of our holy mysteries, which the *Grecians* and *Hebrewes* might : *Non enim in Africa, aut in caetera Barbaria, sed in Syria vel Græcia, ubi & ipsa caro voluit de Virgine nasci Dominica, decuit vel oportuit verba Dei compendiose formare, &c.* You see he saith that it was not so fixing to put the Scriptures into vulgar, or any languages besides *Greeke* and *Hebrew*, for reverence of our blessed Lords residing amongst them.

And truly the same reason some give for adjoyning onely *Latine*, because of the inscriptions upon the Crosse. But as I said the Church may proceed in these things, upon probable motives. And indeed if probable reason is

not security enough both for Church and Common wealth
in their practicall Results, all mankind would be reduced
into inextricable perplexities, since cleare demonstrations
even in naturall things are very rare.

Disciple.

Truely this seems convincing to me, as flowing necessari-
ly and evidently from the first Principles upon which our
discourse is grounded; as for example, when we delibe-
rate in order to practise upon any point, we assume some
universall principle, or *first conception*, as Logicians call
them, in the application whereof to particulars we ordi-
narily recur to our senses, where we easily take appea-
rances for truth, and conclude accordingly. As thus, if the
question were concerning giving Almes to a seeming poor
man, we would frame such like discourse. Every good
thing ought to be done, which is accompanied with all due
obliging circumstances, but *hic & nunc* every thing con-
cerns in order to this man, ergo; where the *minor* depends
upon the senses, as whether he is in that exigency of po-
vertie, whether he will not spend it in profane uses, &c.
wherein we are easily deceived, and of this nature are
most practicall objects, as if you consider it will appear.
Wherein if by help of our senses we can heighten our
judgement to probability, we have done much. And if
this is sufficient in subjects to warrant their resules, as it
is, then surely it is much more sufficient in Magistrates
Spirituell and Temporall, who have besides this, Autho-
rity to back their decrees and challenge obedience to
them, *Matth. 18. 17. Heb. 13. 17.* and else where.

*The fifth Dialogue. Of what use are
generall Councils.*

Disciple.

But Sir how will it be possible to discern the Churches
Faith from her Doctrine if each may challenge Tradie-
tion.

Master.

To this end and such like necessities, when the difficulties cannot otherwise be overcome, our finall remedy now and alwayes hath been to recur to Generall Councils as the Monuments of all ages witness, who design to each Tener its proper place, as in the Canons ordinarily appears by the diversitie of Style: If the matter be of faith which is agitated, Their precise answer or resolution of it is the Faith of the Church: if they speak any thing besides the very matter propounded, it is not understood to carry the same weight, though even then that must not rashly be rejected, seeing it to be their doctrine, or at least opinion of so many grave men, in whose supream Authoritie all Christians justly acquiesce, especially if they define or determine Faith; knowing that Gods promise in preserving his Church against the gates of hell; *Mat. h. 16. Iohn 10. Isa. 25.* must be broken if they should erre, that is, the whole Church dispersed into all Nations must of necessity in a very small time fall also into error, being that they have no other way to be instructed then by their Prelats, who joyned together make the Generall Council.

Disciple.

Truly I know not reasonably what to reply to this, for if the Fountain be infected, the Rivers must relish of the source; so that I see in your Church, the last result is best had from Generall Councils; And therefore in the Council of Trent, *Sess. 25. c. 2.* concerning Reformation, it is decreed that all Bishops are obliged to promise obedience to the Pope; as to matters of Faith, they are restrained to General Councils and sacred Canons. To which I know not what we can counterpoise, and therefore shall subscribe with you in it.

But I pray Sir, is the office of a councill'onely to testifie what they have universally received as points of Faith? Or whether may they not also inferr conclusions which were never clearly delivered, either as Faith, Doctrine, or

Opinion?

Opinion? as for example, the Errour of the *Quarta de-
cimans* is not recorded in holy Scripture in terms as an
heresie or errour, neither did Antiquity manifestly and
universally deliver it, till it was declared in the Nicene
Council, nay even the consubstantialitie of the Son is
not clear otherwise in Scriptures, as appears also, con-
fessedly in the same Council.

Master.

The office of Generall Councils is as you have toucht;
not onely to testifie that they have received as Faith, but
also to declare necessary conclusions involved in the pre-
misses clearly delivered, as in the examples you have gi-
ven is evident, and in all the four first generall councils
was practised, and so ever since.

Disciple.

I must needs say that I have observed, and it is very
obvious for every one to know this practise of the Councils
in all ages: And certainly the holy Apostles gave them
example of it in their great and grave *conquisition Act. 15.*
made in their first councill under *Claudius Tiberius*,
where the drift was to conclude by necessary consequence,
that upon Christs coming and his Laws promulgation,
the old Law should not oblige in order to the Gentiles
converted to Christianitie. Which conclusion was not be-
fore delivered by Christ in formal Terms.

By which course *S. Paul* also after concludeth the same
thing. *Heb. x. 8. v. ult.* By saying the new, he antiquated the for-
mer. Now what is antiquated or grown old, is near to
death.

Master.

The Basis being agreed upon, you will easily see that
the triall of our Faith is not to be had from the Schools or
any of their Doctors, no not from any particular Church
if dissenting from the rest, but most compleatly and finally
from the Church universall sufficiently represented in
general Councils, who in a supream and incensing degree
can decide controversies out of holy Scriptures, and uni-
versal

versal Traditions which both are the adequate source of our Faith, whence we first admit the Creed commonly attributed to the Apostles, as also the Nice'n, *Athanasius* his, or whatsoever form of Faith by General Councils hath been or shall be propounded for better explication of difficulties occurring out of the two heads of Scripture and Traditions. Some novelists would seem to streighten the Church, as if upon any emergency she could not as well deduce consequences now as heretofore; but I am sure both holy Scriptures and Fathers conceive Christs promise to his Church not to become weaker by age, but lasts in full vigour *ad consummationem*, to the very end. And therefore surely the Church could as well and by the same power declare Christs being in the holy Sacrament by Transubstantiation, as the Nice'n Fathers his eternal coexistence with his Father by consubstantiality, and so upon occurring *necessitate* to the end of the world. The whole treaty of this is largely set down in *Saint Clement's Systeme*.

Disciple.

Verily Sir, I know not what to reprehend in this, which proceeds in necessary consequence to the grounds you have laid, and I have admitted, as not knowing with reason how to contradict them. I gave you a hint at the first, that the motives of Christianity thoroughly digested, hath not onely inclined me to imbrace the Faith of Christ in generall, but (as now I confess more fully) had in most necessary and evident consequence insisting in the same track, compelled me in judgement to be both Christian and Catholique, the motives do so plainly reach to both, that verily to accept the first and reject the last, signifies a perfect impicancy within it self, as if one should conceive it possible to be a man and yet not capable of his properties which flow immediately from his essence.

Thus far I was advanced then, though not without some fear by reason of prejudice of education, and even affection to my Parents instructions, and the like, and truly he that knows not how much affection or disaffection can de-

de-

ordinate the judgement, hath not much observed himself in point of practise, nor speculated their neighbourhood in point of reciprocall influence, which *S. August.* did not only experience and confess in himself in his book of his Confessions, but excellently urgeth it against others *Ep. 90. Nescio quæ carnalis consuetudo hæret tenet: et olim doleo, olim gemo, maxime prudentium tuam cogitavi, &c.* Even prudent persons feel the power of carnall kindred in order to their resolutions.

But now upon diligent observing the Rules, and as you call them hinges of Christian Religion, which you have layed open to me, me thinks even Children which are initiated in the practise of Reason, that is in drawing clear consequences from Principles unquestionably granted, must needs upon the acceptance of Christianity, be cast into Christs sheepfold, which is his Church. So that the sole reason why many of our neighbours admit the first and yet boggle at the last, is purely for want of consideration of the necessary connexion betwixt them caused by prejudice even from our cradles nourished, and increasing with addition of new habits instilled unto us daily in aversion from Catholique Religion. As it is amongst the Turks against Christianity, for as *S. August. Epist. 110.* elegantly teacheth. *Sicut constantia non facit hominem depravari, sic pertinacia non facit corrigi.* Men thus strongly prejudiced in judgement, will not admit due instructions. And indeed anything which is thus insensibly insinuated, and as it were wyssed into us, and growing up with us hath the force even of those generall notions which nature it self first in our conception plants in the whole Species. And consequently is a work of strange difficulty to supplant even when our very senses contradict. But for my part through Gods assistance I have much unloaded my self of those overworn habits, and therefore clearly see the connexion of Christianity and Catholicisme as to the Generallis that the question will be hereafter; as far as it relates to me so know whether you have observed these Rules: (which already

ready I presume of) and not any longer to question the Rules themselves which so clearly follow one from the other.

In order to this give me leave to tell you, that you seem to have expunged one or a great part of one of the Commandments, namely the second, wherein it is in holy writ forbidden to worship graven Images, &c. *Exod. 20.*

The sixth Dialogue, Whether the second commandment is expunged by the Church.

Master.

To this I answer that you have already forgotten our last Rule, which is a Generall Councell; did you ever hear or read any such decree in such a Councell? I have told you that every practise though of the whole Church doth not argue matter of faith, whence you see that our faith binds us not to any such expunction, neither am I to enter into any other disputes, as we agreed, yet you must observe that amongst the ancient Christian Doctors, most commonly that which you call the second Commandment was included in the first, so that there were only three Commandments in order to God as now we read them with *S. Augustine* in the second Book of his question upon *Exodus 20*; where he shews that many followed his way, though the Hebrews reckoned more frequently otherwise, whom *Origen*, and *S. Hierome* followed, and deviding the first into two, had four of the first table. But in both methods or Partitions, the understanding is the same, and therefore to boggle at either is a pure cavill; as learned men will easily perceive.

Disciple.

Indeed I confess that some of the Catechismes and for ought I know without reprehension (wherein I particularly commend the very usefull piece of *M. Tarber's*) do fully express the whole though not in the form of the Hebrews, which we use, and therefore I insist not on it: But there

are points of greater weight which you impose as matters of faith, though not deducible from Scriptures or Tradition by any Generall Councell. As for example your Invocation and your worship of Angels and Saints, derogating from Gods honour also in your worship of Images; but chiefly in your merits undervaluing Christs passion, and denying the obliging power of Gods morall Law; at least in order to such whom you esteem Heretiques; to which must be added the Sacrifice of the body and blood of Christ in the *Mass*; Transubstantiation and Purgatory, denying communion in both kinds to your Laity, Confession, and seven Sacraments, and Indulgences; as also the Popes power in Temporals, and his infallible power of defining new matters of faith, &c.

The seventh Dialogue, Whether Images and how they are used in the Church and prayers to Angels and Saints are to be understood.

Master.

To each of these I will give you a clear List of our Tenets, not interposing our School disputes, but purely our faith, as following out of the Grounds already layed and admitted by you.

First we humbly believe the sacred Mystery of the B. Trinity One eternall almighty and incomprehensible God whom only we adore and worship, as alone having Sovereign dominion over all things; to whom only we acknowledge as due from men and Angels all Glory, Service, and Obedience, abhorring from our hearts as a most detestable Sacrilege to give our Creatours honour to any Creature whatsoever. This all our Councels from the Nicen downwards even including the Councell of Trent have delivered as our belief out of holy Scriptures and Traditions.

And therefore by the prayers we address to Angels and Saints, we intend humbly to sollicite their assistance before the

the Throne of God, as we desire the prayers of one another here upon Earth; according to that *S. August. contra Faustum Manichaeum* l. 20. c. 28. we therefore worship the Martyrs with that worship of love and communion, wherein both men of God are even in this life honoured whose hearts we perceive prepared unto the like sufferings, &c. And the Councell of Trent, *Se. 25. in Decreto de Invocatione Sanctorum*, &c. defining what is to be believed herein; only declares, That it is good and profitable to make our addresses or invoke them, but not at all determines the manner, so that our explication of it is as much as our holy faith requires, wherein also is to be noted, that though the Councell in the definition commends the practise, yet formally commands it not. The Church in her doctrine is warranted by holy Scripture especially when *Jacob* prayed to the Angel and obtained his desire, neither can it be sayed that it was God and not the Angel.

First because it is evident that till our blessed Saviour appeared, God spoke and appeared only by Angels, as it is clear in the *Acts. c. 7.* *Hebrews Chap. 1.* and 2. and elsewhere, and *S. August. shows l. 10. de Civ. x. 13.* and *Ludovicus Pius* there largely.

Secondly the History it self of *Jacob's* iustancy with the Angel in *Genesis 32.* where by importune begging he got his blessing, which the Prophet *Osée c. 12.* refers to, demonstrate that it was indeed an Angel, who foretold *Jacob* that God would appear to him in Bethel to multiply his blessings upon him promised to *Abraham* and *Isaac*, which accordingly succeeded, as appears there; so that if any would have this to be of his praying to God they were wholly mistaken, not observing that there was one Angel to whom he prayed, and another who represented Gods person in Bethel.

This therefore being supposed towards Angels, it will conclude for our addresses to Saints, since our blessed Lord saith they shall be like Angels, as indeed they are naturally not much inferiour, and in their Celestiall condi-

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tion much more like in seeing the face of the father, which renders them blessed. Whence they derive a knowledge of all things which relate to them, as appears in our blessed Lords discourse of the Angels Guardians of his little ones; *Matt. 18. 10.* where he infers from their seeing Gods face as a *Causa*, their knowing what is done to them here; but as to the point of the Saints hearing our prayers, I cannot with *S. Augustine*, touching the care for the dead especially the councell of Trent being silent herein, put in the list of our Articles though it comes near, as it is shewed in the Systeme of *S. C.*

We pray therefore to them both, not that we hope any thing from them as originall Authors thereof, but from God the fountain of all goodness, through Jesus christ our only Mediatour and Redeemer.

Neither do I see at all how this can be questioned by any christian who intends not to introduce a new religion, for the Greekes and Latines agree in it, not only in their present practise but in all Antiquity, as the *Liturgies* of *S. Basil* and *S. Chrysostome* especially accepted by them, witness. The old Councells also, as the great Chalcedonian touching *S. Flavian*, the first of Carthage accepted also in the councell of Trull by the Greekes witness it; and *Vigilantius* was judged an Heretique by *S. Hierome* for denying it; He is highly worthy your reading to see the sense and practise of the old Church, as also to see our adversaries speaking in *Vigilantius*, where you will confess that their plea is from him, ours from old Christians: I could give you Fathers who were eminent persons in former Generall Councells, as *S. Gregory Nyssen* in *S. Theodore* largely in the first *Ephesian*, but it is done in the Systeme, I would advise the devout and learned reader to peruse the first Councell of Ephesus in the Acts, where he will find in the Synodical Epistle written to the Clergy of Constantinople a far greater reverence and expression of duty, to the blessed Virgin, then they can now digest in us without note of superstition or idolatry. Let him also read *S. August.*

Epist.

Epist. 42. where he commends Christian Emperours supplicating at S. Peters Shrine. Read Theodores in Symeon Stylites, whose picture Christians hanged before their dores for their protection.

Some may peradventure boggle at the word *invocation* because S. Aug. l. 22. de Civ. c. 10. saith that Saints are not *invoked* by the Priest who sacrificeth. But observe his reason for he sacrificeth to God, so that he only disalloweth invocation which consists in sacrificium, as holy Church in Mass useth not properly invocation in the collectis, but directeth the prayers to God by Christ otherwise S. Augustine tract. 84. in Johan. saith that at Mass we commemorate Saints, that they may pray for us, and *De cura pro mortuis*, he useth the correinvocation, neither do we believe any divinity or vertue to be in Images, for which they ought to be worshipped as the Gentils did their Idols, but we retain them with due and decent respect in our Churches as Instruments which we find by experience do often assist our memories and excite our affections to what is represented by them.

And truly for any Christian to call this in question, is to call in question not only the light of Reason, but the most ancient custome of Christians, as all Antiquity will witness: Therefore S. Hierome in his Epitaph upon S. Paula tells us her custome herein as a thing ordinarily and laudably practised, *She did use to lye prostrate before the Crosse and adore, as if she had seen our Lord present*: Which was and is the universall custome of Christians Greek and Latin, namely to use Images as Instruments of our devotion.

The former part of this our assertion of not believing any divinity in them, is conceived in the same words in the Councell of Trent; Se. 25. Decr. de Invocatione, & veneratione & reliquiis Sanctorum & sacris Imaginibus. The later of reteyning them with due respect, is also clearly asserted in the same place, adding the honour which is given to Images, to be referred to that which is represented by them.

them. So that our holy faith herein binds to no more. Both which assertions may easily be confirmed by strong reasons answerable to the essence of Images and the dignity of our natures. Neither doth the Council give any formal expression of a Command in order to particular practise, which is observable. School Speculations in both these points sometimes reach higher, but according to your desire I abstain from them.

It is also to be observed, that this act of respect which we direct to Saints or Angels by the use of Images, doth not import an act of Religion according to the strict signification of that word, as many School men with S. Augustine Epist. 43. 7. 3. use it, which in their sense can onely be applied to God himself, which also is taught clearly in S. August. *Prohibetur coli aliqua in figuris hominum Dei similitudo, non quod non habet imaginem Deus, sed quia nulla imago ejus coli debet, nisi illa qua hoc est quod ipse est, nec ipse pro illo, sed cum illo.* No picture must be worshipped of God except that which is God, and de moribus Ecclesie Catholice c. 34. he justlie reprehends *picturarum adoratores*, as the Church also doth, in this true sense *colere* and *ut numen adorare* signifie the same thing, in S. August. Epist. 41. which sheweth what he meant, when he saith, we are forbidden to worship that is *colere*.

Thus punctuall they are in their spirituall respects even to God, greatest Saints, represented by their Pictures, whence you see how injuriously we are traduced.

Our faith is warranted herein by holy Scripture in divers places; especiallie the former and this Paragraph are warranted in the practise of Abraham and Lot, Gen. 18. Gen. 19. when the Images of Angels appeared, and they offered high reverence to the Angels represented under such forms, which at the most is our practise. Read also S. Augustine upon these words Psal. 98. *Adore the footstool of his feet*, Where he sheweth that those words infer this reverentiall use of Images.

Here may be added the famous Historie of the Image

of our B. Lord at Beryti in Syria, which being crucified by the Jews, there issued out so much Blood that both the East and West plentifully had of it. The whole Historie is set down authentically in the second generall Council of Nice which miracle was done when the question was here touching Images.

For proof of both these Truths out of Antiquity, I refer you to S. *Cl.* his Treatise of Councils and Problemes, where he gives you the Fathers words well digested in the very Fountains, but here according to your desire I abstain from disputes and longer discourses, onlie I desire you to read the second generall Council of Nice, where both these Paragraphs, but especiallie this of Images is from every Topick most learnedlie discussed and concluded, whereunto it is good to joyn and read the famous Epistle of Pope *Adrian* to *Charlemaigne*, wherein are great excellencies as to this purpose.

Disciple

Sir I humbly thank you for this wholesome doctrine as it is expounded by you, which I believe all reasonable persons will accept. But Sir I pray acquaint me with the truth of the controversie betwixt the French, especially in the Council of Franckford, and the Council of Nice, touching the veneration of holie Images, you know that many of our men object it.

Master.

It is very manifest that the French under *Charlemaigne* did not conceive the second Council of Nice to be Oecumenical, else they durst not have resisted their decrees in this particular, and therefore *Charles* sent into England to acquaint our Princes with the Tenets of that Synod, which they also rejected; as appears in King *Offa* in *Heyden* and other Histories. And Pope *Adrian* in his Epistle to *Charles* shews the ground to have been out of misinformation of some ill affected. For he saith, *Quidam garruli*, &c. some injuriously give out as if we *Frenchmen* did deny the Images: No body did better understand the marrow of

of the business then he, who so strenuously endeavoured a right understanding betwixt the Churches, which being effected, he approved both Franchford and Nice, so that afterwards holy Images were retained every where (except the Iconoclasts who were Heretiques) and reverently used as I have above expressed, and as they had bene all taught before and especially in our Country, as appears in S. Bede in his Book of *Salomon's Temple* c. 10. and in his History in S. *Austine*, l. 1. c. 25. and in a Councell of *London* above 900. years ago, but not in that blasphemous sense, which was falsely conceived of the Nicen Councell, but cleared by *Adrian*.

Disciple.

For my part I was convinced before by the former books, wherein S. C. largely declares the sense of the old Church, yet I thank you for this particular, I pray advance to the rest, concerning justification and merits.

The eighth Dialogue, of Justification and merits how they are to be understood as Faith.

Master.

We firmly believe that no force of nature, nor dignity of our best works can merit our justification, but we are justified freely by Grace, through the Redemption that is in Jesus Christ.

And although we should by the Grace of God persevere unto the end in a Godly life and holy obedience to the Commandments, yet are our hopes of eternall glory still built upon the mercy of God and the merits of Christ Jesus.

All other merits (according to our sense of that word) signify no more then *actions done by the assistance of Gods grace, to which it has pleased his goodness to promise a Reward*. A doctrine so far from being unsuitable to the sense of the holy Scriptures, that it is their principall design to invite and provoke us to a diligent observance of the

Commandments, by promising Heaven as the reward of our obedience. *Godliness is profitable*, Tim. 4. 8. to all things having the promise of this life and of that which is to come. God will render, Rom. 2. 6. to every man according to his deeds; to them who by patient confidence in well doing, seek for glory, and honour, immortality, and eternal life; And again if you live after the flesh *you shall dye*, Rom. 8. 13. but if through the Spirit you mortify the deeds of the body *you shall live*, Heb. 6. 10. And God is not unjust to forget your work and labour of love which you have shewed for his name: Nay the bounty of our Lord is not barely according to our works, but high and plentiful even beyond our capacities, giving full measure heaped up and running over into the bosomes of all that love him: nor is any thing so frequently repeated in the Scriptures as the promises of our gracious God to recompence with everlasting glory the faith and obedience of his servants.

I will give you one Canon of the Councell of Trent, It is the six and twentieth, *Se. 6.* by which you may see the sense of our Church in this most important business. *If any one shall say that the just for those good works which have bene done in God ought not to expect or hope for eternall retribution from God through his mercy, and the merit of Christ Jesus, if in well doing and keeping Gods Commandments they shall persevere to the end, Anathema sit. That is, let him be accursed.*

Thus we believe the merit or rewardableness of holy living (both which signify the same thing with us) arises not from the self value even of our best actions as they are ours, but from the Grace and bounty of God. And for our selves we sincerely profess when we have done all those things which are commanded us, we are unprofitable Servants, having done nothing but that which was our duty, so that our boasting is not in our selves, but all our glorying is in Christ.

All these assertions are conformable to the Results of both

both old and latter Councils, as the Diospolitan, Carthagean, Milevian and the second famous Council of Orange against Pelagianisme; and lastly the Council of Trent in those learned definitions of faith touching Justification and the subsequent Articles and Canons, and declared in the Chapters preceding taken as you see out of holy Scriptures, and therefore S. *August.* (whom we follow) *Ep.* 100. saith. To assert a man to be able to keep the Commandments without Gods grace, is Judaisme and Pelagianisme.

The Schooles here interlace many learned niceties, but according to your desire, I give you only our faith against such who would have sinners to be transformed to be the Sons of God, and Coheires of heaven with Christ, without any reall inward change or operation of good works, against Scriptures and Reason; as is further shewed in the Treatise of Problemes; as also in all the other speculative controversies.

The ninth Dialogue, of Grace and freewill how they are understood by the Church as matter of Faith.

Disciple,

Sir you know the world hath bene much molested of late years touching the questions of Grace and Freewill, which as I hear have bene decided by the Sea Apostolique, and that all parts have acquiesced to the juridical decision; may I beg the favour to know what are the bounds of your Faith, especially as to some points of greater concernment to all mankind in order to our salvation, in other things which are purely speculative, I am not curious, being now in the search of what only relates to the spirituall conduct of our souls by direction of our holy Faith.

Whether is it therefore point of Faith with you, that there is an universality of grace given by Almighty God to all sorts of persons and at all times? it were a comfortable doctrine, and it hath a shew to be more answerable

to the infinite goodness and inexhausted mercy of God as it is exprest in holy Scriptures, as in *Iohn 9.* speaking of our blessed Lords Incarnation, *S. Iohn* saith, *Erst lux vera que illuminat omnem hominem venientem in hunc mundum,* &c. He was the true light which illuminates every man coming into this world, &c. here learned *Maldonate* will enumerate almost all the Greek Fathers expounding it of this universality of grace. Again *1. Tim. 2.* *Deus vult omnes homines salvos fieri & ad agnitionem veritatis venire,* God will have all men to be saved, and come to the knowledge of the truth, and that other Text of *S. Paul,* *Omnes in Christo vivificabuntur,* All shall be revived in Christ. You know that both in the old and new Testament there are many Texts to the same purpose, I could also add an army of learned persons who moved by these and the like other Texts do firmly assert universality of grace, but I desire not to insist in Doctors opinions but Christian Faith. Otherwise I know there are learned persons who contrary to these deny any *sufficient*, as it is distinct from *efficacious* grace and consequently must deny any such universality as relating to mankind since the fall.

First that there is *prepared* for all sorts of persons universally, and that there is sometimes actually given not only to the faithful, but to some others, by virtue of Christs passion, such a measure of grace by which he thus receives, it may indeed produce those effects in order to which it was dispensed, though by the perversnes of his will or other causes, sometimes he doth it not, which is commonly called by Divines *sufficient* grace, is as I conceive, though not formally as to the latter parte, the Faith, yet very near the doctrine of holy Church; and as such sufficiently and by very good consequence asserted out of the Councell of Trent *Sess. 6. of Justification*, in the chapters and Canons, where in the 11. Chapter is shewed perfectly the gradation or individuall difference of it in these words, *Deus impossibilia non jubet, sed jubendo movet, & facit quod possumus, & patere quod non possumus, & adjuvat;*

ut possis. Here are three degrees of sufficient grace, first God by commanding *admonisheth* to do what you can; here is the first and weakest or remotest degree. The second is, to *ask what you cannot*, the last is, and therefore called in the Schools the immediate or nearest degree to the very operation intended, in these words, *and h. helps that you may*, that is, he enables you perfectly to put your holy desires in execution: so that in this last degree, there is nothing wanting on Gods part in order to the Act intended, for he hath now given you help *ut possis*, that you may indeed do it: but being that it is not yet done, the whole gradation can not according to the more common Rule of the school be said to surmount that which we call *sufficient*.

The Councell also shewes this sufficient grace in the Chapters, where speaking of some sinners, sayes, they may convert c. 5. and 14. and of some just who may and do fall from grace c. 11. 12. 13. 14. and 15. which necessarily speak that such have grace sufficient to convert them, being it is not true, that they *can* turn to God without his grace; or that the just will actually fall from grace *culpably*, if they have not sufficient to support them.

The Texts you alludge energetically conclude the first part for the *preparations*, and therefore the Councell of Trent saith Sef. 6. c. 2. *Hunc propitiæ Deus propitiationem per fidem in sanguine ipsius, pro peccatis nostris, non solum autem pro nostris sed totius mundi.* God propounded him propitiation by Faith in his Blood, not only for our finnes but for the sins of all the world. And the Councell added presently thus, *Verum, &c. ille pro omnibus mortuus est*, &c. where you see is asserted that Christ dyed for all which will conclude that God prepared in him sufficient for all the world, when he propounded him our propitiation to that end, and that the contrary is either heresy or very near it, which I therefore say, because some learned men teach that what follows out of a conciliary definition is not strictly Faith, which is handled in the System.

The second of giving actuall help &c. is virtually understood in all the Texts which prove the possible Apostacy of Saints or just persons, even Judas his fall and Davids and Salomons heavy lapses with infinite examples in holy Scriptures of persons and nations, who have not concurred with grace and actuall helps given for their conversion, as well to faith as good life; for otherwise their not conversion though in the time when the precept being affirmative, obliged, had not bene culpable, if they had not bene made capable of it by Gods grace in some measure or consideration: both the parts are confirmed in the third chapter of the sixt Session of the Councell of Trent clearly, and S. *Augustine* asserts evidently this sufficient grace in order to some c. 11. l. de corrept. & gratia. Where speaking of this grace or aide which he calls *sine quo non* in respect of the state of Innocence and of Angels, who all had it: he adds, *Nunc autem quibus deest tale adiutorium, jam: pena: peccati est*, &c. Now that is in the state of our fall, to whom such help is wanting, where clearly he supposeth such that is sufficient grace to be wanting to some, & therefore granted to others, els he would have said, that it is now wanting to all. This is remarkable because others deny that S. *Augustine* asserts this grace in any since the fall.

Secondly that through the merits of Christs passion, there is such a measure of grace given to some, which certainly produceth their conversions without compulsion of the will or destroying our liberty (called by divines efficacious grace) is evidently the Faith of the church grounded upon holy Scriptures, Councels, and experience, and lastly confirmed by Pope *Innoc.* in the second proposition culld out of or attributed to *Jansenius*: S. *August.* also writing to *Valentine* superiour of certain Monks who out of misunderstanding S. *Augustines* doctrine touching grace, and freewill, had unlearnedly endeavoured to separate them, in his two Epistles to *Valentine* declares their necessary connexion in every good work, and in his second Epistle which is the 47. he saith it is *una Catholica Fides*

it is wholsome Catholique Faith, to assert efficacious grace in order to some and not to deny freewill's consistency with it.

I need not endeavour the further proof of this; it is so clear in all Christian principles; at least in order to all Catholiques, and asserted in all the Councells above cited especially in the Councell of Trent Sess. 6. in the chapters and Canons, and yet more especially cap. 7 & Canon 4. with *Anathema* to the deniers, whether I must refer you, and to a torrent of holy Scriptures which speak it by the Prophets, our blessed Lord, and Apostles, who alwayes with the efficacy of Gods grace clearly insinuate the liberty of such to whom it was bestowed by freely embracing it, and cooperating with it, all which *S. August.* frequently also asserts, and particularly in the place cited c. 12. as a 104. 2. *premer. & remis. c. 25.* Yet I cannot omit to acquaint you with my opinion, that I do not conceive how Gods grace should not be more powerfull then to leave the will in the same indifferency, in which it found it, surely it doth more biasse it to Godward, yet without prejudice of liberty rightly understood according to the 4. Canon Sess. 4. *Trent.* where it is defined *posse dissentire Deo moventi, & excitanti*, that it can dissent from God moving and exciting, even as *Scotus* understands *1. d. 19. quantum ad primum sine successione*, that is immediatly, or without any further motion.

Thirdly that there is not such an universality of grace indifferently given to all and every man, which immediately and *proxime* or *expeditely* disposeth him to faith, good life or exercise of piety respectively, is granted by all, and is taught in the Councell of Trent Sess. 6. c. 2. where are distinguished those who have it not from others. *Vernum est ille pro omnibus mortuus est, non omnes tamen mortis ejus beneficium recipiunt, sed ii duntaxat quibus meritum passionis ejus communicatur.* The merit of Christs passion therefore, is not communicated to every one for whom he dyed, so they have not the benefit of it, therefore surely not that im-

immediate grace, &c. though for ought I know it is nowhere defined clearly and formally as matter of Faith; yet in consequence it seems to be asserted by our blessed Lord himself in the case of the *Tyrrians* and *Sydonians*, who would have been immediately disposed and enabled to be converted if they had received such grace, as hear clearly also follows in the Council, if you read *S. Aug.* also in the book cited *de correptione & gratia* c. 7, 8. and 13. you will find this and the other assertions clearly proved.

Many Schoolmen assert a sufficiency or universality of grace though more remote, in order to all except Infants never born, and Infidels who never heard of Christian faith, which *Abulensis* and others hold. Nay some say it even to Infants dying in their mothers wombes, and all Infidels without exception, much more to all persons obdurate or reprobate of the faithfull: for proving and maintaining whereof in this latitude, they are compelled to recour to universal causes with exclusion of secundarie and immediate, and sometimes to Gods *permission* not *ordination* of the causes which hinder the full and immediate application of necessary means in order to the salvation of such who perish for want of them; either of which are not of so easie digestion with others; wherein we may let learned and pious men be doing, whose endeavours are to illustrate our holy mysteries; but as for resolutions of faith, I have acquainted you with our Topicks; out of which it cannot evidently and necessarily be deduced, and therefore cannot reach to faith as *Gregorius Ariminensis* 3. d. 46. q. 1. ad. 3. which also is sufficiently declared in our learned Countryman Bishop *Tunstall* in his Treatise *Against the impious blasphemers of Gods Predestination*, and much more in our old *Bradwardine de causa Dei*, and many others.

For what relates to that celebrated axiome in the School; *Facienti quod in se est Deus non denegabit gratiam*. God will give grace to every man who doth what is in his power; and consequently if any shall live according to the

the law of nature, or light of naturall reason, God will give him supernaturall grace or assistance. Surely the old Church from which the present in generall Councils can never differ, did seem to understand this no otherwise forasmuch as toucheth their faith, but that if we should cooperate according to the first grace which God should vouchsafe us, that there he would not fail to give us more; but not that we could do any thing by force of nature which might be a disposition or occasion, or beginning of every congruous merke in order to supernaturall, and therefore S. Augustine saith *In potestate quippe est mutare in melius voluntatem, sed ea potestas nulla est nisi detur a Deo*: God must begin by his supernaturall aid, else all the power of our will is nothing, and the second Council of Orange seems to be clear in this, and so Pope Celestine, and lastly Trent in the three degrees declared before out of the 6 session. so that hence cannot be concluded any thing as a motive of universall grace in order at least to Infidells who never heard of Christ, or Infants either dying in their mothers wombe or amongst Infidells, or even such who die without Baptisme amongst Christians, &c.

But indeed I wonder at such who assert hence a want of sufficient grace in the just who fall, whereas hence would be convinced the contrary according to that of the Council of Trent *ses. 6. can. 13. Deus namque sua gratia semel justificatos non deserit, nisi ab eis prius deseratur*. and after *Deus enim nisi ipsi illius gratia defuerint, sicut cepit opus bonum; ita perficiet operans velle & perficere*. How is it true, that God will not forsake them first, if he doth not afford them grace whereby they may; if his grace is first wanting surely he first forsakes, which is against the Council. Which therefore determines, that *unless they first be wanting to his grace, &c.* of which S. Aug. 20. 49. q. 2. saith thus, *Droinam voluntatem nunquam defuisse iustitia peccatorum tractatum*. This is better, That Gods will, that is, his goodnesse was never wanting to the justice and piety of man.

The texts of Scripture which you alleaged for universality of grace without any limit at all, are very curiously expounded by the ancient, as S. Ambrose, S. Prosper, and many others as well ancient as modern, as having their texts which in appearance would seem to counterpoise them, for as much as relates to the sense which you would deduce from thence of equally and actually distributing sufficient grace: which Bish. Tunstal very particularly ponders, to which, adde what our blessed Lord saith John 16. *Non pro mundo rogo, sed pro his quos dedisti mihi, I intreat not for the world, (that is, not for all in the world in order to your sense) In prateritis generationibus dimisit omnes, ingredi vias suas.* God dismissed all to go their own waies; how then had they grace sufficient in your sense if he left themselves and their own waies? and ad Rom. ch. 9. *Jacob dilexit, Esau autem odio habuit.* How can God be said to hate Esau and love Jacob, especially before they had sinned, if he had disposed to give indeed an universall grace in your sense to all? though I think that Esau having saith may be said to have had sufficient grace, at least that which we call remote.

It is a notable passage recorded in Act. 16. of S. Paul and Timothy Tentabant ire in Bythiniam, & non permisit eos Spiritus Jesu. The spirit of Jesus permitted not S. Paul and Timothy to go to Bythinia, when they attempted to go and preach. How had those sufficient grace since they were not permitted to have preachers? *Quomodo autem audivit sine prædicante?* and yet they could not hear without a preacher. ad. Rom. 10. I take preaching to be the first or remotest degree of sufficient grace which the holy Council of Trent describes, where God, *jubendo monet*: He first sends a preacher and by him, *jubet* or declares his will, then *monet* interiorly, which is the first, and not *movendo jubet* as if he first moved, and then sent a preacher, this seems not so connaturall. When therefore a preacher is wanting nothing is done ordinarily. The holy Scriptures out of these considerations being not clear for
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the sense you would infer out of them, our constant rule is in such cases, as I told you, to recurre to holie Church, which also being not clear in point of universal Tradition, as to such a sense, we must finallie look into her Councils (and not to the Schools) which as far as I can observe, reach no higher then I have told you S. Augustine indeed is large in his exposition of the texts, and in the declaration of his own opinion in this whole matter, especially l. 4. *contra Julianum* c. 8. but concludes *si hoc profundius esse perspicis, quam ut abs te valeat inveniri, utrique nostrum profundum sit* &c. To which purpose he speaks, l. *de domo person.* c. 8. &c. These things are to be enuelopped in the profundity of divine secrets, to which we can with certainty reach no further, then our holy faith instructs; the limits whereof I have acquainted you with according to my capacity. Our learned Countrey man Harpsfield in his History, treating of Pelagius his heresie c. 16. saith excellently out of Tapper: *Lubrica est & prona sine diligenti cautione ad lapsum tu ipse fatetur Augustinus in his disputationibus.* S. Augustine himself acknowledgeth this matter to be of a lubricous nature, and easily subject to error if it be not handled with great warinesse. To which purpose S. Celestine the Pope in his famous Epistle the French Bishops speaking even of S. Augustine handling these points, saith thus, *Profundiores vero difficultioresque partes intercurrentium questionum, qui hæreticis restiterunt, sicut non audemus contemnere, ita non necesse habemus adstringere: quia ad confitendum gratiam Dei, cuius operis ac dignationis nihil penitus subtrahendum est, satis sufficere credimus quicquid secundum prædictas regulas Apostolica Sedis nos scripta docuerunt* (he speaks of the Definitions of Innocentius and Zozimus) *ut prorsus non opinemur Catholicum, quod apparuit præfixis sententiis esse contrarium:* We are to content our selves with what hath been defined as matter of faith in the point of grace, and only to give due reverence, to any other Doctours opinions, whom or which we are not bound to follow in their private resolutions, according

ding to this great and learned Pope. Wherein without all peradventure he glanceth at S. *Augustine's* doctrine, that is what was and is imputed to him teaching the denial of sufficient grace since the fall, as also of the collaterall or rather radicall doctrines of predestination to grace and glory.

In all which this holy Pope suspends his judgement and herein warrants us, and not without great reason, since as our pious and learned Countie-man B. *Thunball* out of S. *Paul* rightly observes *Concilii Dei ratio extra Dei voluntatem sanis mentibus non est investiganda*. Gods counsels cannot be known, and therefore are not to be searched into, except when and where he pleaseth to reveal them. Whatsoever therefore disputes the Schools ventillate in these mysteries, are to be immured amongst learned and humble minds, not to be obtruded amongst points of faith till God by holy Church shall declare them, much lesse to plebeian and weak soules to be preached to their great danger, it is a wholesome and pastour-like counsel of B. *Thunball*, *Nos his quae iubemur, observandis, quae nostra partes sunt, impendamus omnem operam: deo autem sua fiamus*. Our employment ought to be in observing what is our own duty, and leave Gods part to himself.

Disciple,

Sir, there is yet one particle which may seem important to some persons: Is it consistent with faith in your Church, that infidels remaining in that condition can do any thing that is good? would it not seem to derogate from Christs passion that their actions having no relation to him or from him should be good? We are taught that their best actions are sinnes, you know the Apostle *Tit. i. v. 14. Rom. 14. v. 23. Heb. 11. v. 6*. faith that *in Infidelibus nihil est mundum, sed inquinata sunt eorum & mens & conscientia*. Their very consciences are infected, they have nothing clear: he teacheth also that whatsoever is not from faith, is sin, &c. as also S. *Aug.* out of him teaches clearly, and many others.

Master

Maffer,

This question is excellently agitated in our schools; where the old Church of Lyons under the government of S. Remigius in their answers to the three Epistles chiefly touching Gotselcathus his tenets, seem to assert what you say, namely that their best actions are finnes, as also Gregorius Ariminensis in 2. d. 4. q. unica. art. 2. Carol. 3. and some others not condemned as I know; but the more generall vogue of the schools do not admit their doctrine as to this particular, and indeed holie Scriptures seem to teach otherwise, as Exod. 1. the Egyptian nurses are commended for not murdering the Hebrews children though commanded by the King, so the 1 of Kings 17. Stricellans the Gadianite his tenderness is commended towards David and his army, neither can we imagine that they would commend finnes in them, other passages are recorded by by our Schoolmen to this purpose, which clearly evince that some of their actions at least are not formally and positively finnes; yet it is matter of faith with us that they are in this negative sense finnes; namely forasmuch as they have no vertue or force at all in order to heaven, this is clearly defined out of holy Scriptures in the Council of Orange, and is recorded in S. Caelestines definitions n. 4. *Quod ica Deus in cordibus hominum atque ipso libero operetur arbitrio, ut sancta cogitatio, pium conciliium omnisq; motus bona voluntatis ex Deo fit, quia per illum aliquid boni possumus sine quo nihil possumus.* Whereas you see it is evidently defined, that every holy cogitation, pious Counsel, and every motion proceeding from a good will is from God, because by him we can do some good, without whom we can do none.

This is therefore our faith, that in this sense, we can do no good except by our blessed Saviour: which concludes against Infidels *a fortiori*, as the schools speak, and herein the holy Council of Trent agreeth perfectly.

For the first part, that all actions preceding justification are not finnes, is thus defined *sess. 6. can. 7. Si quis dixerit opera*

opera omnia, quæ ante justificationem sunt, quæcunque ratione facta sunt, verè esse peccata &c. A. assemus fr. if any one shall say, that they are trulie sinnes &c. let him be accursed, yet I must needs say, this comes not home to Infide's.

For the second part, it is defined evidently in the three first Canons, so that hitherto we are upon sure ground. And S. *Augustine tract.* 40. upon S. *John* largely confirms each particular of our doctrine, even as to Infidels, *Dicunt Paganis, bene vivimus, si per osium non intrans, quid eis prodest unde glorientur* : &c. Infidels well living avails not to there eternall living. This is the substance of Christ an truth, which wholly enervates what you objected concerning our blessed Lords passion, by vertue whereof all true goodnesse is produced. yet I dare not censure your Tender as heresie, being no clear definition against it is extant which also learned *Andreas Duvallius* in his notes upon the businesse cited of the Church of Lyons shewes with and after other schoolmen, but it would seem to be a temerarious opinion according to Duvall, though others are more favourable, Read *Vasq. in 1. 2. 2. disp.* 189. c. 8. & 9. and elsewhere, and indeed many without Church censure conceive the actions of Infidels having no illustration of Christian faith to be finnes, and pretend S. *Augustine* as the Patron of it. we will proceed.

Disciple.

These are indeed most important Articles which concern the Oeconomy of our blessed Lords conducting our Souls to heaven, where n *S. Augustine* was so molested by the Manichees on the one side, and the Pelagians on the other, of which the holy Church hath been most tender, as you have shewed in the celebrating so many Councils, and cruelly you have plainly instructed, and convinced me in the divine Truths. I pray touch your sense concerning the obligation of the moral law.

The tenth Dialogue, how the moral law binds, and why.

Master.

We firmly believe and highly reverence the Morall Law, being so solemnly delivered to Moses upon the Mount, Exod. 20. so expressely confirmed by our Saviour in the Gospel Matth. 19. and containing in it self so perfect an Abridgement of our whole duty both to God and Man. Of which that you may be assured, I will give you the very words of the Church in the Council of Trent. Sess. 25. Can. 20. If any one shall say that a just man how perfect soever is not bound to the keeping Gods Commands, but only to believe, as if the Gospel were a naked and absolute promise of eternal life without condition if keeping the Commandments: let him be accursed. There is then no hope of being admitted to our Communion for any one who shall not acknowledge the obligation of Gods Commandments, that is the moral Law.

Which Moral Law we believe obliges all men to proceed with faithfulness and sincerity in their mutual contracts one towards another, as the very letter of the Law shews in the second Table in order to our neighbour, and therefore our constant profession is, that we are most strictly and absolutely bound to the exact and entire observance of our promises made to any person of what Religion soever, according to the Axiome admitted not only in our Law, but much more in our divinitie. *Promissum in ore fidelium transit in debitum*. A promise made by a Christian is a debt.

I remember not any definition in the Council touching the obligation of promises to Heretiques, by reason of no heresie against it, so that it is a Truth supposed, and by consequence to be drawn from their doctrines touching the inimitable obligation of Gods Commandments. it is also clear in holy Scripture, *Exod. 17.* where God speak-

ing of a promise made by King *Sedechias* to *Nebuchadon-
zor* an Infidel which he broke, though it was extorted in
captivity from him, yet God saith, *I live saith the Lord,*
&c. *The Covenant which he broke I will cast it upon his*
head, &c. The same is also shewed by Gods revenge upon
Saul for killing the Gabeonites against promise, *1 Kings*
21. though they were Infidels, and had deceived the
Israelites, *S. Paul* therefore teacheth that the end of all
Controversies is an oath; which is not true if it obligeth
not in order to Heretiques, who will have their causes to
be detained in that (as) much more to the Magistrates and
Civil powers, under whom we live, and to whom we owe
allegiance enjoying both peace, freedome and Prote-
ction.

All this doctrine touching the Obligation of the Moral
Law out of the holy Scripture is defined, not only as I
have shewed in the Canons of the Council of Trent, *Seß.*
6. but also is declared in the eleventh Chapter largely of
the same Session, *Cap. 19.* and *20.* and is touched in some
of the Councils cited, as especially that of Orange, which
was received by the universal Church; so that a Catho-
lique (as such) cannot call any practise of it into que-
stion.

Wherefore we utterly denie and renounce that false
and scandalous position, *That faith is not to be kept with*
Heretiques, as most uncharitably imputed to our Practi-
ses, and most unjustly pinned upon our Religion, but we
all professe with *S. Augustine* that faith is to be kept even
with enemies, *Ep. 105.*

Disciple.

Sir I am very much edified in this plain vindication of
your selves touching your fidelitie in promises, which the
very Romans observed even to enemies as *Cicero* shews
l. 1. Offic. But Sir I pray give me leave to propound one
scruple to you touching the origen of the obligation of
the decalogue or Moral Law, whether it is from the Prin-
ciples

ciples of Nature or precisely from divine revelation?

The motive of my scruple is because the whole decalogue is so clearly conformable to the Law of Nature, which is *insita in cordibus nostris*, according to holy Scripture, drunk in with our very Souls, that methinks it needs no revelation to shew that it obligeth.

Master.

Though the decalogue doth flow from the dictates of the Law of nature, yet the obligation under *eternal damnation* is precisely known by divine revelation in holy Scripture. For pure nature carrieth us not so farre, and therefore it is wholly an object of divine faith, as I have also shewed in my Treatise of the *Peripatetick world*.

Disciple.

We are much bound to the divine goodnesse to have revealed to us his holy pleasure herein, that we may proceed tenderly in our mutual conversation, lest we should offend him, and hurt our selves so deeply. Let us advance further into Christian Mysteries, and I pray be larger and clear touching the holy Masse and the following points.

*The eleventh Dialogue, of the sacrifice of Masse
in it self whether is it propitiatory.*

Master.

As concerning the blessed body and blood of our Lord in the holy Sacrifice of the Mass you know that S. Paul in *1st Cor.* & elsewhere sends us to the old Scriptures to find the Types of our holy Mysteries, wherein he instances in this particular. We find it therefore figured in *Melchisedech* his offering bread and wine as a Type of this, *Gen. 14.* which the old Christian Doctors against the Rabbines affirm, styling it *Imago hujus Sacrificii*. The Image of this as S. Cyprian declares *de cena domini*. We find it also prophesied by the Prophet *Malatby, cap. 1.* who being the last of the Prophets, his office was to foretell the rejection of

the Jews and the vocation of the Gentiles; he therefore foretold this pure Sacrifice which was to be offered by the Gentiles, as the universal Church understood them both, the unanimous consents of the Fathers with *Irenaeus* l. 4. c. 32. witness, and all *Liturgies* of all ages confirm; very many also with *S. Cyprian* understood Solomons description of wisdoms Table, whereunto all people were invited, to the bread and wine prepared, to signifie or to be a Type of the same. *S. Isidore Veluslota* disciple of *S. Chrysostome* (l. 1. Epist. 119.) saith it was figured in the flesh of the Lamb, which was wasted, whereof the Hebrews did eat. Insomuch that there is not a more universal Tradition or consent of all Churches and Times for any Article of our faith, then of this holy Sacrifice according to holy Scriptures; so that this unquestionably is a point of faith: even in the Command of Christ to his Apostles in his last supper *Luc. 22.* imported by the word *Facite*, or do you this; which imports in the stile of the Scripture *Sacrificing* as in the book of Kings, l. 3. c. 18. *Faciam*, I will make another Oxe, &c. and again after in the same Chapter it is used in the same sense of Sacrificing, where it is to be noted that both in the Gospel and in the book of Kings according to the Septuagints, the Greek word is *ποιέω* which is *facere*. In which signification the greatest masters of the Latin tongue use the word *Facere* as a term of Art, as *Varro*, l. 5. de lin. Lat. and *Cicero*, In *Oratione pro Murena*, &c. from whence it hath been transferred to Ecclesiastical use.

The old generall Councils understood the *Masse* in this sense, namely to be, and to be called the terrible and unbloody Sacrifice of Christ's body. They all either say it plainly or significantly so far as any body may see their sense; See especially the first of Nice, see the first of Ephesus in their Synodical Epistle sent to *Nestorius*, see also there *S. Cyrils* eleventh Anathisme, *Calcedon* in divers places, and so the rest downwards, as *Carthage*, *Troxan*, &c. See the *Liturgies* of West and East, comprehending
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also Ethiopia in Alvarez: besides the constant language of the Fathers known to all, with S. Augustin in his 13 Epist. *Nonne scimus simulatum esse Christum in seipso, & factum in Sacramento &c. Omnia die, &c. Nec unquam in Mysterio qui interrogatus responderit cum thimulari.* Christ though once crucified in himself, yet in the Sacrament he is daily, neither doth he ly who saith that (be) Christ is Sacrificed in the Sacrament. So that it is an undoubted point of faith that the body and blood of our Lord is offered in sacrifice in the Masse.

Herodotus l. 8. tells us that under Alexander Severus, there happened a controversie betwixt the Tip'ing houses and the Christians touching a place to say Masse in. The Christians challenged title to it, The others pleaded also right, which in thole times upon easie grounds in hatred to religion was usually admitted, there being so many laws against them, and the exercise of it as offensive to the State. But the Emperour adjudged it to the Christians, giving this reason. *Melius esse ut quomodocumque illic Deus coleretur, quam populo in dederetur.* Because it is better that God after any manner whatsoever were served then that the Tavernours should hate it. I would the faith were said to us.

Former Emperours, as appears in the Proconsular Acts of S. Saturninus, commanded the Christians should not celebrate or be present at Masse, which they called *Dominicus quæstus*, but the Martyrs answered, *Sine Dominico esse non possumus.* We cannot live without Masse, and therefore Saturninus being asked by Anaxia the Proconsul whether he had been at Masse, he answered, *Christianus sum.* This was Confession enough. This convinceth enough for us.

Cavillers may make use of some obscure passages which the Fathers purposely used for the Heathens, who were not capable of our holy Mysteries, or by reason of some Heretiques, and even the Cathecumens. For as S. Augustin saith, l. 11. *de Civit. Nec enim modo tractari mystica*

illa divina debent, adorata potius silenter, quam rapta & discepta clamoribus ad ravin contentiosis. The great reverence they had to the holy mysteries, would not let them expose them to all scurrilous clamours, but rather enjoy them in silence. But the style and tenour of all their writings speak home their sense. I return to the dignity and efficacy of the divine Sacrifice.

It is also matter of faith that it is propitiatory for the living and the dead, as is clear in the Council of Trent, *Seff. 22. Can. 3.* That is, it is propitiatory by vertue of Christ's Sacrifice upon the Crosse, which is applied by this to us from whence all good comes; and in this sense it was alwaies the sense of the primitive Catholique Church, and it was one end of the institution of it, as is declared in the Councell of Trent, *Seff. 22. c. 1.* saying, *That it was left by Christ to his Church that the bloody Sacrifice which was once to be done upon the Crosse might be represented, and that the memory of it might remain to the end of the world, and that saving vertue of it for remission of sinnes, which we daily commut might be applied, &c.* And therefore old *Causabone* in *Barclay* confessed that *ἀνδρῶν* it was propitiatorie, and surely old *Cyril* in his *ζωοποιον* vivificum Sacrificium, his life giving Sacrifice comes home to it: See him in the declaration of his Anathematismes, annexed to the Council of Ephesus. You know he was president there for Pope *Celestine*; and indeed all the Fathers demonstrate it with old *Ephrem* in his first Tome, he was contemporary with *S. Basil*, *S. Isidore*, also *Pelusiota* l. 1. *Ep. 219.* they handle it and shew it largely. School speculations herein I touch not, but precisely give you our Faith, and therefore I dispute not whether it is equally efficacious in order to the dead and the living, which many deny, though in some sort it is propitiatory to both according to faith. And indeed upon all occurrences all Christians run to the Priests to have redresse by *Masses*, as *S. Ambrose* shewes in the fifth book of his *Epistles* ep. 33. where he saith that the *Arrians* having apprehended a catholique Priest, when he was

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was at Masse he endeavoured to help him by it. So S. Aug. sent his Priests to say Masse to help a house molested with devils, &c.

This cannot with any shew of reason be denied by any who grant with the Scriptures and ancient Church, that this is the sacrifice of the body and blood of Christ.

For further proof out of clear Antiquity I must refer Schollars to S. Cl. his book cited.

*The twelfth Dialogue, of Purgatory whether
and how it is of faith.*

Unto this was annexed among the Fathers the doctrine of Purgatory universally received and clearly grounded upon Scriptures as interpreted by the ancient Fathers from the very beginning, as it is also shewed in S. Cl. his Treatise of Councils and Problemes, and in all succeeding ages most evidently.

Upon supposition whereof there was and is in all Lyrurgies a constant custome of praying for them, not doubting through Gods mercy to relieve them: in both which is expressed the substance of our faith, as is declared by posteriour Councils upon agitation of the question; especially the Florentine, where the Greeks confesse that they held alwaies Purgatory though not of fire; which is not defined as faith either there or in the Council of Trent, but remains amongst S. Thom. his *non perfecte declarata*.

It is therefore to be observed that we may not take the Churches doctrine for her faith, that both these Councils in their definitions determine only, *That there is Purgatory*, leaving the further exposition of it to the Bishops, commanding them to explicate it according to Antiquity: which surely the Fathers with so much warinesse, as having an eye to the Greeks, whose disputations hereon are extant in the History of the Council of Florence, and in their result agree thus far: which accordingly was defined both for Purgatory and the help by the prayers of the living, especially

cially by holy Sacrifice of the Mass, as is also in the fourth general Council at Chalcedon sufficiently warranted in a Complaint there heard against *Dioscorus*, in defrauding the intention of one who had left by Testament much money to Monasteries and others to pray for his Soul, especially by saying *Mass*. And *S. Jerome* to the same tenour commendeth the giving almes for *Paulinus* his soul. *S. Chrysostome* also upon the first Epistle to the *Corinthians* 41. homely, is profuse to the same purpose. *S. Augustine de Civit. Dei* l. 1. cap. 16. saith, *Purgatorius penus nullas futuras opinetur, nisi ante illud tremendum iudicium*. There is no Purgatory after but only before the day of judgement.

Whence he disavoweth those who would only have it in the Generall Conflagration. In the same book (c. 24.) he sheweth how the ancient prayed for the dead, For the damned they prayed not, he adds. *Nunc pro defunctis quibusdam vel ipsius Ecclesie vel quarundam sanctorum exaudiat oratio, sed pro his quorum in Christo regeneratio nec usque adeo vita in corpore manifestata est ut tali misericordia iudicentur digni non esset, vel usque adeo bene, ut talis misericordiam reperiantur necessariam non habere, sicut etiam facta resurrectione mortuorum, non darent quidam post mortem, quod patiuntur spiritus mortuorum impetrant misericordiam ut in ignem non immittantur acerrimam, &c.* Here he saith that some will have their Purgatory to finish at the day of judgement, and these he distinguishes from the former, who shall be released by the prayers either of the Church or of pious friends, namely before the Resurrection; whence it is evident, that *S. Augustine* must not be alleged for the opinion of those who would not have Purgatory to cease in order to any before the Generall Resurrection.

Wherein also it is to be noted, that there is neither a certain law to direct, nor clear promise of God to assure, how soon almighty God will vouchsafe to grant our Petitions for the release of the dead. And therefore they being
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now only subject to Gods high Court of Justice, Holy Church never defined the term of their durance there; as neither having clear Scripture, or universall Tradition to ground a definition upon, as I alwaies told you is necessary, To attempt it upon naturall reason is for a blind man to judge of colours; for as *Aristotle* shews in his *Metaphysics*, our knowledge of immateriall substances is as the sight of a *Blind* which is blind in the clearest light. To do it by Theological Discourse which depends at least in part upon supernatural, that is revealed Principles which here are wanting, will reach only to a conjectural conclusion for want of foundation, we neither having as I told you clear Scripture or Tradition.

That every prayer for the dead, did confute or intend Purgatory is confessed and declared by *S. C.* his *Problemes*; and we find old *Cyril of Hierusalem* catech. 5, praying for *ἀνάντων ἀπαιώντων*, for all sorts of the dead; but that none of their prayers did convince it. is as far on the other side, as it is there also shewed: And *S. Chrysostome* in his exposition upon the *Galatians*, and *Phillipians*, sets down the one and the other. *Tertullian*. (in *lib. de Monogamia*) saith they prayed *ob refrigerium* for their *Relata*. *S. Ambrose* for *Theodosius* and his brother *Satyrus*, for their remission of sins, which speaks Purgatory. And *S. Isidore Petensota* (l. 4. *Epist.* 297.) *S. Ephraim* (103. in *Testamento*) *S. Optatus* (l. 5.) agree that the dead are redeemed by prayers as *S. Ephraim* particularly speaks. *S. Augustine* in his *Treatise*, titled concerning a care for the dead, at large shews it, As also in his *Confessions* clearly in the case of his Mother, I refer you to the books cited for a larger declaration.

Zonaras in *Theodore*, *Arcadius*, *Cariophylas*, and *Jeremy* the Patriarch witness all this plainly, and the divers manners of prayers prescribed in the old *Liturgies* and other Records remove all difficulty. As for example, the *Liturgie* of *S. Chrysostome* prays for the rest and remission of the Soul in *loco lucido*. In the Common *Liturgie* of *S. Basil*

S. Basil Oretur Deus ut meminerit dormientium resurrectionis, &c. These are neither in heaven or hell, therefore in Purgatory. And indeed the authentical apparitions which are recorded in S. Gregory in his Dialogues, and venerable Bede in his History the sixth book, and Dionysius Carthusianus of wonderfull Christina, and others, evidently confirm it.

I dispute not whether the souls separated from their bodies can appear either by resuming them, or assuming others; for I do not believe that they can fabricate new ones, though Angels can as I have shewed in my Treatise *de Mundo*: Or whether they be Angels which appear for them.

S. Thomas 1. 2. q. 117. a. 4. ad. 2. doth not deny the apparitions of souls, but when such apparitions are real, he rather conceives them to be Angels, or at least that the souls do it by operation of Angels, and not by their own vertue, because he thinks that they cannot move any body locally: for if they could do it they would also move their bodies while they are in them here, as our B. Lord did his without progressive motion, but altogether. Which I do believe they can do in some complexions, where the souls are lesse immersed in the dregs of the bodies, as in some degrees of Melancholy, as I have also touched *de Mundo*.

But leaving this dispute to the schooles, at least it is certain that apparitions are by divine dispensation sometimes permitted, as Irenaeus also shews in my Philosophy. Whether therefore in their own vertue, or Angells, it matters not as to our purpose, for either concludes our intent of Purgatorie.

Disciple.

Sir I confesse a Purgatory in some sense to have been acknowledged from the beginning as your discourse shews, and in our common prayer book we pray for the faithfull departed their last resurrection, which necessarily shews them to be in a condition of wanting prayers, else we pray to no purpose.

Master

Master.

You rightly conclude that whether they will or no, they grant a sort of Purgatory by this prayer; but by reason some of them contrary to their Texts, say that they intend only to pray for the reunion of the bodies at doomsday, not doubting their soules already to be in joy, and would also thus interpret the ancient.

They are wholly mistaken both in the clear letter of their common prayer-book; where they pray for both soul and body of the departed; and more grossely they misunderstand the sense of the old universal Church; For

First they should have prayed *principally* or rather *only* for the glorification of their bodies and not of their soules (if they are actually in joy, the body being chiefly if not *only* concerned if they intended only their reunion: but all antiquity shews the contrary, so that it is vain.

Secondly in their prayers for the souls themselves, they should constantly and *only* have made their addresses for their increase of Glory; But as I have shewed, they very frequently prayed for their souls *purgation and redemption*, which consists not with glory. Which practise is clear in the Greeks at Florence in the disputation even in the very definition.

Arcudius also shews this, and *Jeremy* in h's censure of the Eastern Church, and truly infinite ancient records besides Gravestones. Where it appears that they prayed for their *Rest*, which reads them to be in a state of want of rest (else their prayers were superfluous) in which they hoped for relief and release by the prayers offered for them. Which as I said is all our faith reached to: And this is ground enough for many pious practises authorized by the Prelates and embraced by the faithfull children of the Church. Other speculations are the exercise of the schooles.

Disciple.

Sir I approve your method in annexing Purgatory to the holy Sacrifice of the *Mass*, it having such dependency upon

upon it as to the practice of praying for souls departed. And I must confesse the truth of your faith in asserting Purgatory is evident: for surely it was hold in the primitive times: I could deduce that from the Apostles to S. Irenaeus, from him to Tertullian, from him to S. Cyprian, and so downward through the Greek and Latin Church. If we should find in some Metaphysical principles as we conceive them, though very frequently we take our strong imaginations to be such, any appearance of difficulty with either doctrine or practice of holy Church: Aristotle is able to direct our Comport in such seeming inconsistencies. He treating of *continuum* saith, *Imbecillus est animi relinquere veritatem propter difficultatem argumentorum*. Its weaknesse to leave Truth for difficulty of arguments. Where Philosophy is interessed we must not be affrighted with difficulties which we cannot Master as he teacheth us 2. de celo & mundo, in the Chapter of two hard questions, *Si quis propter Philosophiam stare & parvas sufficientias digne, de quibus maximas habemus dubitationes, &c.* How much more ought this to be said for holy faith. And if observed, how much quietnesse would follow in the Church now molested by every itching pen.

I pray therefore resume the high businesse touching our Lords body in the holy Eucharist, if that be really there, I shall not boggle at the Sacrifice, or at its being propitiatory as you explicate it even for the dead, namely by application of Christ's passion. Many formerly misunderstood this which you have cleared, and I must confesse that as for Christ's presence S. August. to *Quod vult Deus*, seems to confirm it. Speaking of the Cathaphrygians and Pepusians, who did use to prick a child's body all over that they might make it as the body of our Lord with the blood mingled in meal, Theodoret indeed (li. 4. c. 10.) tells of the Messalians who did believe that the blessed Sacrament or Baptism did neither do good or harm to the takers, not because they doubted of Christ's presence in the Eucharist,

Eucharist, but because they thought nothing profited but prayer.

He tells us also of the Manichees who mixed him and seed with meal, as after for the generation of the body of our Lord : Others as Nestorius celebrated in the first Council of Ephes, asserted the transmutation of the bread into the body of the Lord, but not into his Deity which the Council condemns in him. I could give a list of such varietie of errors, yet agreeing as to our Lord as it is in termes asserted in the first Council of Nice Can. 14. to be *corpus Christi*, which testimony alone is enough, but the rest asserted the same.

Methinks indeed these enemies of the Church confirme me somewhat in the Truth : Yet I pray proceed further in it as to Transubstantiation, and speak clearly and to that end fully, as being a point much opposed, as not well understood.

The thirteenth Dialogue, of Transubstantiation, whether and how of faith.

Master.

As for Transubstantiation, names or words, speaking in rigour are not objects of faith as great Athanasius shews in his Reconciliation of that solemn verball controversy of *Persona* and *Hypostasis* : and indeed not only common reason but the style of the School shews it, where it is judged out of this ground that it is as valid to baptise in *nomine Patris Filii & Spiritus Sancti*, as in the due form, if the intention be right. And therefore the Council of Trent Se. 13. Touching the most holy Sacrament of the Eucharist Can. 2. speaks thus as to the word. *Quam quidem conversionem Catholica Ecclesia aptissime Transubstantiationem appellat.* which Conversion the Catholique Church calls most aptly Transubstantiation. The Council doth not define it as faith, but saith it is a *most fit expression*, as surely it is. To which tenure they had spoke esp. 9.

We

We are therefore onely bound to believe that the bread and wine, That is that which was bread and wine before consecration as S. Ambros. *de Sacr. l. 4. c. 4.* speaks is converted into the body and blood of Christ by the power of God at the pronounciation of Christ's words; And truly *Beza de Cæna Domini p. 216.* who is the most subtil of all his sect, acknowledgeth Transubstantiation to follow upon the real presence: That the Fathers did not alwaies expresse this Mystery under the very word of *Transubstantiation* is of no more difficulty then what the Arrians in the Council of Nice objected for the word *Consubstantial* and in the same manner to be answered as the Orthodox Fathers did, namely that the manner of their speaking sufficiently imported it, and oftentimes also clearly said it, and it is shewed largely in the systeme; whence necessarily it is and was alwaies adored, as S. Augustine, Theodoret, and the rest shew, except we should blasphemously affirm, that Christ in every shape or place were not to be adored. Therefore the Council of Trent, *Se. 13. can. 6.* defineth the Term of our adoration thus. *Si quis dixerit in S. Eucharistie Sacramento Christum unigenitum Dei filium esse cultu latriæ etiam externo adorandum, &c. Anathema sit.*

And this is all which the holy Council enjoyneth as matter of faith in the Canons; namely to adore Christ the on'y Son of God in the Sacrament of the holy Eucharist. Which no rational man supposing Christian Principles can doubt of. It's true that in that 5. chap. the Fathers say that the Sacrament, &c. is to be adored: here in the Canons they speak more strictly, that Christ in the Sacrament, &c. the reason in the Chapter is the same which is here, *Nam illum eundem Deum præsentem in eo adesse credimus.* So that still the formal motive is God himself. This I have handled elsewhere. In both these as well Greeks as Latines agree as appears in the Council of Florence, and at this day is confessed which is also shewed in the Systeme; so that this later is but accessory to the real presence. Which was universally believed by all Churches,
and

and exprest in all Lyrurgies even in their familiar speeches touching this blessed mystery, which as I noted even out of Beza involves Transubstantiation; and indeed the ancient language speaks it as to the thing or to what is signified by it, as easily appears to all who are conversant in Antiquity; as S. Hierome speaking of S. Exuperius Ep. 4. ad Rustu. as it were by and by, used this Language. *Nihil illo ditius qui corpus Domini canistro vimineo, sanguinem portat in vitro.* Nothing is richer then he who carrieth the body of our Lord in a Pannier of twigs, his blood in a glasse: S. August. Ep. 161. discoursing largely that none should leave Gods Church for the company of wicked men in in it, saith thus. *Tolerat ipse Dominus Judam, Diabolum, furum & venditorem: Sinit accipere inter innocentes discipulos quod fideles norant precium nostrum,* &c. what is this? in the holy Eucharist even Judas took the price of our redemption. Is not this Christ himself. And in this manner naturally and as it were without designe they frequently spake of it, as being no more bread, but converted into the body, and the wine into the blood of Christ. As the Greeks in their Monologe in Polychronius who was killed at the Altar, saying *Masse*, by the Arrians, *subito in eum insilientes, gladiis jugularunt & mystico ac divino sanguini sanguinem Martyris addiderunt.* The Arrians suddenly rushing upon him killed him and added the blood of the Martyr to the mystical and divine blood. This is the ordinary language of the ancient Latines and Greeks in their publique Records; To which purpose is that record in S. Irenaus, and out of him in Oecumenius upon the first Ep. and 1 Chap. of S. Peter touching the two Christian Seivants, who being craftily urged by their heathen master; confessed that Christians did eat and drink the body and blood of Christ in the holy Communion; They were afterwards tortured upon their accusation of *ἀνθρωποφαγία*, eating mans flesh, understanding in the Capharnaical way, which they wisely and religiously avoided, without prejudice to the Truth which they had

had asserted constantly. It was therefore the undoubted belief of all.

Some upon a Superficial view of *S. August* on *Psal. 98.* where occasionally he toucheth these words of our B. Lord in the 6. of *S. John*, *nisi manducaveritis.* *S. Aug.* saith against the Capharnaits, *non hoc corpus quod videtis manducaturi,* &c. You must not eat this body which you see, &c. Some I say would infer as if the blessed Saint should deny his true body in the Eucharist, whereas he clearly puts his force in hoc that is upon the body in that visible manner, as he himself explicates himself in the 95 *Tract.* upon the 16. of *S. John* in these words *jam non videbitis me.* *Quid ergo est nisi quomodo sum cum vobiscum sum?* Hunc ergo Christum, *id est talem Christum non erant visuri,* &c. Where you see what he means when he saith, not this body, that is not such a body, or as he hath it there, not *quomodo sum*, not in the same manner. So you shall not eat this body, that is not such a body in the same manner existing as the Capharnaits understood him. So *S. August.* *Ep. 23.* where he treats chiefly of Baptisme against rebaptization, asserts clearly Christ to be in the Eucharist, and after adds. *Sicut ergo secundum quendam modum, Sacramentum corporis Christi corpus Christi est,* &c. ita *Sacramentum fidei fides est.* He doth not say *secundum eundem modum* after the same manner: because he had evidently said before that Christ is offered in *Masse* daily. But as *Chrysostomus* explicates such sort of speeches in the Fathers they argue some similitude, because Christs body is made present by vertue of that Sacrament, as faith is begotten or infused in us by Baptisme, Which confirms the Truth. And thus all the rest speak if examinately pondered. And no wonder, it being so obvious a Truth, that never any Heretick whose name is Recorded for 300 years after Christ once called it into question, *Bartram* was the first who seemed so much as to doubt of it; He wrote indeed somewhat in a troubled stile concerning it about 320 years Christ, and was presently confuted

confuted by *Pascasius* with great learning and successe: nay *S. Ignatius* contemporary to the Apostles, *S. Irenaeus* not much after him, proved Christs humanity, or being in the flesh, by his real presence in the holy Eucharist, as if this Truth were leſſe questioned by any; and therefore *S. Hilary l. 3. de trin. ante medium* saith *Contingat plane his verum non esse qui Christu Jesum verum Deu negant*. None who believe Christ to be God can doubt of it: yet after upon continuation of later hereticks, it was also declared in Councils, as most naturally imported in Christs words; wherein our senses must not be our guides; for *S. Paul* teaches that we walk by faith not by sight. 2 Cor. 5. If you desire to read this divine truth in Antiquity, I must refer you to *S. C.* his volume of Councils, my designe being here as you know only Catechistical. The schools indeed have many learned metaphysical disputes in this blessed mystery, them I touch not here, but precisely give you our holy faith which is clear in Christian principles.

Some of your men finding themselves at a loss in point of Antiquity (as they must needs do) recur to Aristotelicall trivialities, as if a man could not be a good Christian except first he were able to confute *Porphyries Isagoge*, or *Aristotles Metaphisicks*: you know it hath been an old plea among Hereticques, as *S. Irenaeus*, *S. Gregory Nyssen* elegantly declare against it, *S. Augustine* and others also experienced and exploded it, though not in this particular. Yet even in these umbrages our schooles discover and deride their emptinesse. I have no time for such to sport with being now in the Church.

There are excellent delights in the Schools from all those *Quiddities* and *Modalties* which are of great use for explanation of difficulties. But some are so fixt in them that they seem to desire the holy Gospel to be interpreted *ad mentem Aristotelis, non Christi*, according to *Aristotles Rules*; or examine the Truth of his doctrine which is Truth it self by *Aristotles Problematicall Principles*, les any Christian judge.

Give me your own observations herein. Methinks the other day you demonstrated the old Churches faith upon the Principles which I used in my disputation with the Doctour who as you know yeilded the Cause confessing himself convinced.

Disciple.

Sir as near as I can I will tender your whole discourse in this point of Transubstantiation. First as to the word it self, It was used in the explication of this Mysterie before the Council of Laterane, though many injuriously cry the contrary; but it appears in *Petrus Blesensis* our learned Countie man in Ep. 140. and *Roger Hovedon* of Hen. 2. in his History, as honest D. *Vane* shews against D. *Cosens*. The Greek Fathers to the same purpose used the self same word as *μετέστω* and *μετεσώσις* which cannot otherwise be interpreted, and *μεταμύωσις* comes also very home, it cannot signifie as applied to this Mysterie a change of the outward accidents or figures, for it is evident that so they are not changed, remaining the same as to the outward appearances. It must then signifie a change of the Elements or symbols in *substance*, which is Transubstantiation, which imports such a change of the substance, that nothing remains but the outward species, *μεταπίπτει* comes also home. It is a *transfation* of the bread which being it is not in the outward species, must needs be of the substance, which is trasubstantiation, These are respectively the expressions of the Fathers and Lyturgies as I confesse you have formerly shewed me.

And of the late *Cariophylus* against *Cyrl* Fol. 2. & 25. shews it to be *Apostolica fides* the faith of the Apostles, and to suppress it were for a man to shew himself *Apostolicae praedicationis Apostatam*, to discover himself an Apostate from what the Apostles preached. Surely therefore not to be contained within the schools, as some of our Adversaries would have it.

Its true that many object the passage of *Theodoret* in his

Dia,

Dialogues, where in answer to an objection of the Eutychian he seems to speak for Consubstantiation (which would not help the Cause of our Country-men who do as well deny that as we) but if he be well pondered he asserts plainly Transubstantiation. These are his words ἡ δὲ ὃ μὲν ἡ ἀμασσοῦ τὰ μυστικὰ εἰκόλα τῆς διόλης ὁρίσιν) φύσει, μένει ὃ ἐν τῆς φερόμενης ἑστῆς ἡ τὴν ἡμῶν ἡ τὴν οὐδὲν. After consecration the Mystical Symbols are of the same nature; Manent enim cum in figuratum in forma prioris substantia. For they remain both in the figure and form of the former substance.

He shews therefore that they are plainly transubstantiated, remaining only in the figure and form of the bread and wine, which also comes very home to the Eutychian, who would have our B. Lord after his Ascension to have but one nature, so that nothing should remain of the other; Against which *Theodore* proves that in the holy Eucharist (which the Eutychian had taken to prove his error by; Shewing that in the Eucharist there remained nothing after consecration but the body and blood of Christ) there do remain the figure and form of bread and wine, so that the change was not such as the Eutychians pretended and consequently would not conclude his design, And therefore the Madeburgenses upon *Cana domini* confesse that *Theodore* spake dangerously touching Transubstantiation, asserting that after the consecration the Symbols were changed and made other things, the words are μεταβάλλειν καὶ ἑτεροποιεῖν. We may believe them as a lawfull witness on this side.

And lastly as for the thing signified, that is for the real changing or turning the Bread into the Body, and wine into the Blood of our Lord in this Mystery, as was figured in the Loaves of Proposition, according to S. *Hierome* and other Fathers, the sense of the old Christians irrefragably appears in S. *Irenaeus* (Grandchild to the Apostles) who relating the imposture of *Maribus* the Arch heretique tells us that he found this a most prevalent

way to perswade the people into an opinion of his sanctity, and is to open the way to his heresies, by shewing them visible blood in his Challice; as if our Lord at his particular consecration had not only as to other Priests, imperceptibly made the change, but even to the sense of the eye. S. Epiphanius relates the manner of his Imposture thus.

The Custome in those first times was very frequent to say *Masse* in glasse Chalice, he therefore celebrating in such a transparent vessel and using white wine, so demerited the people, that it seemed to change before their eyes into red blood. This fact of his would have been so farre from moving them to an opinion of his holinesse, as that it would have rendred him an Impostor in the judgement of all Christians, if they had not all believed a real conversion of the Elements into the body and blood of Christ; For otherwise they had presently seen his aim to be to introduce an error and novelty of Transubstantiation, which they would have cried down as they did his other heresies. The Church therefore not at all reprehending this amongst the rest, clearly gives us their lence to be the same with ours of the present Church both Greek and Latine: For herein as in all the points of Faith hitherto rehearsed and explicated by you, the Greeks agree with you, as appears in their Councils, Euthologies Menologies and their other monuments which you have rouched already, and I must ingeniously confesse, and therefore shall not any longer contend with you in them.

Therefore I wonder that any should say that *Scotus* and *Vasques* hold that Transubstantiation was not a point of Faith before the Councell of Lateran, whereas they only say that it was more *explicitely*, then propounded, namely that word was never given before in Latine by any general Councell, but both of them grant that it was of the substance of faith in it self alwaies, though not obliging under that notion till the solemn Declaration of the Church. Therefore *Scotus* 4. d. 11. q. 1. speaking of this truth saith thus. *Qua veritas, etsi prius erat de fide,*
non

non tamen erat prius tantum declarata, &c. which Truth although it was before matter of Faith, yet it was not so much declared, &c. As for *Vasques* p. 3. dis. 100. and 181. shews that the very words of Christ did signifie Transubstantiation, his words are these, c. 12. *Talis est significatio verborum consecrationis, ut vs significationis ipsorum, non solum fiat Corpus & Sanguis Christi præsens reipsa sub speciebus, sed etiam designat substantia panis & vini:* By force of the signification of the words, the substance of Bread and wine ceased to be. Its true, he saith that *audite nomine Transubstantiationis*. The school men began diversly to expound what variety of senses might be pretended by that expression. What prejudice to faith arose by this? rather what benefit did not accrue by it.

But to let you see what necessary cause urged this Conciliary declaration. You must observe that since *Berengarius* his heresie though plentifully and victoriously confuted by our *Lansank* Archbishop of Canterbury, in so much that he burnt his book in his presence, and by *Adelmanus Berengarius* his school fellow, afterwards by *Algerus Scholasticus* of Leidge, *Guitmundus* and others; yet the world so easily catcheth fire at such an *ignis fatuus* at any slight ascension, that though *Smotheredly*, yet there was here and there, now and then, small flames appearing, which savoured of some heresies baking. To speak truth since *Batranus* first insinuation, And *John Scotus Erigenaes* his prosecution, though neither with obstinacy, this had taken some hold even in our Countie as appears in our domestique History of Osborn in Odo, when the Arch-bishop laying *Masse*, at the Elevation visibly there issued out blood out of the consecrated host into the Chalice, which miracle appeased all growing mistakes; *Rupertus Tuitiensis* he'd impanation, he would have it that God in the holy Eucharist assumed the bread and wine into the unity of his person, & the bread and wine to remain as the humane nature did in his Incarnation, This he teacheth l. 2. c. 2. & 9. *de Divinis Officiis*, and l. 6. in

S. John, and elsewhere which *Algerus* calls a new and most absurd heresie in his first book of this most holy Sacrament and 6. Chapt. *Rupertus* was immediately before the Council of Lateran.

Again there was held a *compensation* which took some rise from the misunderstanding of *Theodoret* cited above, *Gelasius*, *Crispianus* disputing against the *Eutychians* of the two natures of Christ, and even *Berengarius* his subscription in the Law. *Bertram* also seems sometimes to teach this. Otherwise I find it more recorded amongst our ancient schoolmen, then purposely and clearly taught by any former Authors till of late by *Luther*.

Again there was simple *panation* admitting no real conversion of the Elements which *Bertram* began and *Berengarius* maintained, and now lately *Calvin* and his followers have taken up again.

Lastly there were some who though they taught true Transubstantiation, yet they would have the Species to be incorruptible after consecration, as *Guitmundus* in his otherwise learned second Book of the holy Sacrament of the Eucharist, wherein *Algerus* in his second Book c. 1. followed him, These lived about the Coupcell of Laterane.

This confusion being raised out of the ashes of *Berengarius*. It was necessary for the holy Church to determine the expressions of the most blessed Sacrament in such a forme which might clear these clouds. And therefore though the quarrels were not so loud as when the Church was compelled to ordain *ὁμολογία* in the Council of Nice, because the whole face of the Church agreed, yet truly least these fiery Cinders should have broken out into a publique inflammation, it was plainly necessary to restrain the inordinate liberty of mens pens, which as the effect shewed, was most opportune in this determination in the great Council of Laterane.

It is most wonderfull to observe what a general consent the whole world in both Churches expressed in their loud
silence

silence nor a pen appearing in East or West against the conciliary declaration of this expression, so conformable it was to the sense of the present and ancient Church.

There do not appear indeed any disputations *de Contradictorio*, for as it seems they were no sooner propounded, but assented; which is proof enough for the article of transubstantiation. Where you must note that our law and a Council of Oxford for our Nation accepted this as a general Council as I have shewed elsewhere. This holy Council therefore as *S. Athanasius* in *Decretis cont. Arian.* col. 381. saith of the Counsel of Nice touching *Consubstantial.* *ad eludendos omnes Arianorum cavillos apponchant.* They wisely annexed it to infringe all the cavils of the Arrians, so here to take away the various and improper explications of this holy myserie, holy Church wisely affixed Transubstantiation, which all accepted.

Any man who hath been conversant in old Ecclesiasticall contentions, even in order to the most generall Councils must needs stand astonished at the whole worlds silence: *S. Athanasius* felt not only heretiques, but sometimes Catholiques heavy upon him for his constant adhering to *ὁμοῖον*. See all his most elaborate works of this very subject. See *S. Hilarius* of the Synod of Arimine, how even Catholiques were intrapped See *S. Ambrose* Ep. 31. which is to *Valentinian*, Also *Severus Sulpitius* in his Chronicles touching the Arimine Counsel.

Many great men were shaken before the world could digest the new Term of *ὁμοῖον*. But in Transubstantiation the whole world met, or rather prevented it with their consents.

I would not be mistaken, as if I should say that all learned men who subscribed to the Arimine form of Faith were deceived in the true signification of the Greek, this is ridiculous, though out of *Ruffinus* some assert it: Or that they did all really Apostate From the Nicene and ancient Faith, this is temerarious to assert of so many pious and learned men.

The greater part therefore surely kept to the Truth, and as appears in *S. Hilary* and *S. Ambrose* cited, they went freely and fairly forward till at last when they could not be permitted by *Taurus* the Prefect to conclude and depart (he was promised a Consulship if he could get them in the Major part to subscribe, but very quickly repented. So that indeed there was more humane frailty then depravation of judgement. In which combustion our old Brittanie Bishops remained constant to the Nicen Creed as *S. Hilary* in his Book of Synods shews.

Would we could say the same now of the integrity of our Faith with the rest of Gods Church. Especially in this present matter so much and so slightly opposed.

Some esteeme it not much pertinent to our Faith to assert Transubstantiation or Consubstantiation being they are but *Modi*; the several manners of being do not prejudice the being it self.

They forget that Philosophie teacheth two sorts of *modi* or manners of a thing, the one is *intrinsecall* as existence in respect of *essence*, one may conceive essence without existence, but it can never be *extra causas* without existence and therefore these sorts of *modi* are involved in the thing.

Others are *extrinsecall* as *sitting* or *standing* to a man, which are not therefore of much consideration in his being.

Now Transubstantiation being involved in the signification of the words of our B. Saviour, by which his blessed body and bloud are made present instead of the substance of bread and wine, is evidently of the first sort of *modi* and therefore to be believed with the thing.

But to all such who only say and do not prove, I remember when *Delphidius* the Oratour had cryed out, *who can ever be guilty if it be sufficient to deny?* *Julian ex tempore* with great applause replied, *who can be innocent if it be sufficient to accuse;* In the like legal and most easy manner all such are confuted even in rigour of Logick. Sir

you

you see how much I retain of the former instructions, which have immoveably settled me, so that you may please to proceed to the rest. We have been large, yet I see not what could be omitted considering the misunderstanding of many in it. What is your faith touching Communion in one kind, that troubles us much as against Gods institution.

Master.

You have truly understood and faithfully rendered the Truth as I delivered it, so that I have no need to add or diminish.

The fourteenth Dialogue. Whether and how Communion in both kinds is Faith.

As for communion in both kinds I wonder any should say as some of yours do, that it flows from Transubstantiation, except against their wills they should confess Transubstantiation to be included (as indeed it is in the sense of Antiquitie) in the reality of Christs body and blood in the Eucharist; for it flows thence, and therefore it was used sometimes in many ages before this word or manner of expression was ordained. There was indeed confessedly a two fold practice amongst the ancient: They did more frequently and publicly give the holy Eucharist in both kinds, sometimes also in each kind, and sometimes even publicly also in one kind as to Infants, which was very solemn, They sucked it from the finger of the Priest as Hiero de se victore shews l. 1. c. 20. Crisostomus saith the Greeks do it by dropping a little into their mouthes; the Bishop did use to be present at this solemnitie, and gave them confirmation, as S. Hierome shews in the *Système*. And holy Church hath thought fit more universally to adhere to this latter practice, and to give it in one kind, which we are obliged to accept by degrees of divers Councils, especially by Constance, warranted

ranted by the sence of almost all Christians, for as our learned Countrie man, and first master of the Schools *Alexander Haes* in his third part witnesseth, (who lived almost 300. years ago) before any decree of the Church, it was almost universally practised in one kind, upon assurance that Christ never commanded to distribut it in both *separately*, as appears in the place of *S. Iohn* erroneously cited for the contrary; where though he mentioneth both, yet he enjoineth not that they be taken in several kinds. This I say supposing that Christs Sermon there recorded doth concern this holy Sacrament, which many of our learned as well ancient as modern Interpreters, as also yours deny, and the Text it self favours, seeming rather to be a preparatory to this great mystery; then a full and clear opening of it. And whereas some may object that *S. Iohn* makes no other mention of the holy Eucharist which is not probable that he would omit: It is easily answered that he did almost altogether pretermitt such things which the other Evangelists wrote. And if he did repeat the same things it was to adde somewhat more, and therefore here he recorded this Sermon which the other omitted and said nothing of the last supper which all had set down.

Christ gave the holy Eucharist only twice, once to his *Apostles* in his last supper, commanding them as he had done in the consecration, to celebrate it in both kinds, which therefore to this day universally and indispensably is so practised. Once at *Emaus* to his *Disciples*, when holy Scripture mentions only one kind, which doubtlesse is very considerable in this matter.

However the Church observes the old Rule for understanding Scriptures, which I acquainted you with at first, namely not to follow our own fancies, but to enquire of former ages, that is of the ancient Church, which certainly did not understand in Christs words a Command of giving the Eucharist in both kinds, else they neither could nor would have presumed to give it in one or each kind

kind, as unquestionably upon occasion they did, and is largely shewed in the Systeme so often cited : Where also it is to be noted, that the Greeks never had controversy with the Latine Church in this, which surely they would not have silenced, if there had been any pretence for a divine precept : and hence in some cases as at the hour of death they give it in one kind both now and anciently, as appears in *Serapions Case* in *Eusebius*, when the Priest sent it in one kind to him ; And these modern writers shew it now also in order to Infants, which was also the ancient practise as *S. Ch.* hath shewed in his Systeme largely. The famous history also in *Nicephorus Calixtus* his Church history l. 13. c. 7. of the heathenish wife, who importuned by her husband to become a Christian, indeavoured to deceive him in the holy Communion, taking common bread instead of it, which turned to a stone in her mouth, wherein having intrusted her maid, she was discovered, This shews she took it one kind.

I find learned men to give a reason of this institution to have been because of some heretiques, who held that under each species there was but one part of our B. Lord, as under the bread only his body, and under the wine his blood onlie : And therefore holy Church judged it an expedient remedie that it should be administered in one kind attesting our belief of perfect Christ being under each, as it is also defined in the Council of Florence and of Trent Sess. 13. c. 3. but I think the reason was because the Bohemians asserted a necessity of both kinds contrary to the ancient and moderne customs of holy Church which upon occasion alwayes gave it in each kind, as is also clear in the Councils of *Constance* and *Basil*.

Besides though the present practise though universall doth not declare the Churches Faith, as in this particular. the Council of Trent shews, declaring that the Pope may dispense upon just occasion, which could not be in matters of Faith.

disciple.

Disciple.

Sir I must confesse all this to be true, I know your Schoolmen resolve also that the Communicant hath no lesse Grace by receiving Christ in one kind, then if in both separately, and not without ground in the Council of Trent *Ses. 21. Can. 3.* where it is thus decreed. *If any one shall deny totum & integrum Christum.* That Christ who is the Fountain and Author of all Grace is taken in either kind, &c. So that receiving one kind we receive grace in the fountain full of Grace, especially in doing it in compliance with our duty to the Church where every Christian receives Gods orders and means of his grace; We all know that obedience is better then Sacrifice; so that it is no great difficulty for any one upon Christian principles to obey so great an authority as Gods Church especially warranted by Antiquity, as here in the sense of the Scripture.

You told me if you remember that it were warrant enough for Subjects to obey even when Spirituall or political Authority ordained any practise upon only probable grounds, as (all Common-wealths indeed must confesse) much more in this Case, where the grounds are farre higher as you have shewed. Now that you have touched the power of the Church in this point. I pray proceed to her power as to confession and indulgencies.

*The fifteenth Dialogue, How Confession is of faith
as also Indulgencies.*

Master.

As to Confession, there are two considerable points. First that there is a power left by God in his Church of absolving Penitents comming with due disposition, &c. This is conveyed by holy Scripture *John 20.* and clear universal Tradition, and therefore is and was matter of Faith.

The

The second, that it is appointed by God as the ordinary means for *our safeguard after shipwrack*. As S. Hierome calls it. This is also matter of Faith both declared in Council of Trent, *Seff. 14.* And therefore surely this did also descend by universall Tradition of the second sort of which I spake at the beginning, which admitted some cloudinelle, as appeares in *Nestarius* his Case, and and in some Jurists opinions, yet surely the universall Church though sometimes more silently conveyed it hither according to S. Augustines doctrine given before, and in some Jurists opinions, yet surely the universall Church though sometimes more silently conveyed it hither according to S. *Augustines* doctrine given before, and indeed the writings of all ages in some sort or other speak it. as S. C. hath shewed in his Systeme largely whither I must refer you.

As for *Indulgences*; we are obliged to believe that there is from God given to his Church a power of granting them; that is of releasing or diminishing Penances due upon *our* accompts: This is all which toucheth Faith in this matter: for the Church in no Generall Council or forms of faith presented by the Supream Pastours, having determined any further signification of Indulgencies, hath left it to be decided in the Schools. Which as I said at first cannot define matters of Faith.

I said *our accounts* as we are distinguished from the *dead*, our faith not obliging us to believe that the Churches Jurisdiction extends to them; where commonly our adversaries are deceived; so that what is exercised in order to them is only by way of suffrage or Petition not Jurisdiction; I meddle not with School speculations or probabilities, but declare according to your desire, our faith, wherein, as alwaies we stick to the Churches sense in understanding holy Scripture which evidently reacheth hither, as appears in S. *Matthew* as interpreted by the primitive Fathers and Pastours, warranted also by B. S. *Paul* his practise in that famous delinquent at Corinth and

by all succeeding ages in the Churches practise. Wherein our Adversaries want only due observation, except they will contend for the word and not the sense, and yet Antiquity will give that too, as *St. Ch.* hath shewed in his Systeme; yet by reason the holy Council of Trent asserts their resolution of this matter to be grounded upon the most ancient Times of the Church, I cannot omit to acquaint you that the old Councils, *Nice Can. 11. Carthage Can. 75. Neocassary c. 3. Agat. c. 60. Laodicea c. 1. and 2.* with many others constantly decree the practise of it. Insomuch that *Kemnitius* himself is convinced by Antiquity.

The sixteenth Dialogue, the number of Sacraments how of faith.

Disciple.

Sir I pray shew why and what we must believe of your seven Sacraments. That number seems too great,

Master.

As concerning the number it is matter of faith that there are seven Sacraments, which is defined in the Council of Florence and of Trent, *Sc. 7. Can. 1.* wherein also the Greeks agree with us, as *Hieremy the Patriarch*, and *Arcudius* shew *de Sacramentis*. To proceed methodically, we must first know what the terme Sacrament signifies. It is a sign effectively signifying by Gods institution invisible Grace; which is conformable to the Counsel of Trent and to the Greeks. Wheresoever therefore we find what is here imported, we find a Sacrament.

S. Augustine speaking of the obligations or burdens of Christian Religion which were universall and admitted no dispensation, speaks thus in his *Ep. 118. Primo itaque tenere volo quod est huius disputationis caput D. N. Iesum Christum sicut ipse in Evangelio loquitur, levi iugo suo non subadiisse & sarcina levi: unde Sacramentis numero paucissimis; observatione facillimis, significatione prestantissimis,*
societa-

re in societatem novæ populi colligunt. Hæc est baptisimus Trinitatis nomine consecratus, communicatio corporis & sanguinis ipsius, cisi quid aliud in Scripturis Canonice commendatur, &c. So that you see S. August. left roome for the rest, though he thought these two the chiefe. He refers us to the Scriptures for all.

As for Baptisme and the holy Eucharist they are not questioned amongst our Adversaries.

The rest, as Confirmation, Penance, Order, Matrimony, and extreme unction, they are signes instituted by God to signify grace. Ergo,

Confirmation is defined in the Councils of Florence and Trent, *Se. 1. c. 9.* where Bishops impose their hands that they may receive the holy Ghost, *Act. c. 8. 14.*

That it was constantly so delivered in the primitive Church, S. *Cl.* in his Systeme shews *c. 41. of the Communion of Infants*, S. *Dionys. Areop.* describeth it largely *de Eccles. Hier. l. 1. c. 2. p. 2.* and *c. 5. p. 2.* S. *Optatus* also *l. 7. S. Cyprian.* in a Councell of Carthage. S. *Hierome* against *Luciferian* with the rest, *Hieremy* also in his Censure and *Arcudius de Sacramentis* declare the present and ancient sense of the Greeks.

As for Penance, of which I have already spoken as to the thing, It is defined to be a Sacrament in the Councell of Florence, *Se. 14. c. 1.* under *Eugenius*, and of Trent, And the definition of a Sacrament also shews it. Where the signe is confession of sins and the Priests absolution, effectively signifying Grace accompanying remission of our sins is the forme. That it was alwaies thus, it is shewed in the Systeme, *c. 43. of the Sacrament of Confession*, out of S. *Augustine*, with *Victor Uicensis*, *Optatus* and the rest; see also *Hieremy* and *Arcudius* for the Greeks, although the practise amongst them is not so frequent, as he shews, and even in *Scæus* his time was noted. And so it was in *Alvarez* time in *Æthiopia*.

As for order, It is defined in the Councell of Florence and Trent, *Can. 6. 4. 14.* And the definition so a Sacrament de-

declares it. For *S. Paul* to *Titus* bids him, not to neglect the Grace which is in you and given you by Imposition of hand, &c. Where Imposition of hands, &c. is the signe, and grace given is what is signified.

That the old Church received it thus, appears in the fourth Councell of Carthage, where *S. Augustine* was a great Master. And *S. Hierome* also in his 83. *Epist.* to *Euglius* declares Baptisme, confirmation and ordination to be Sacraments, as being comprehended in the definition of a Sacrament. *S. Optatus* l. 12. shews it and the manner of *Sacramental Ordination* with holy oyls, &c. And *S. Augustine* after him calls it a Sacrament against *Parmentian*, As I remember also the Councell of *Laodicea* c. 23. and the general Councell of *Chalcedon* c. 14. mention holy Orders as ancient even then. See also *S. Gl.* his Treatise or *Apology* for *Bishops*. *Hieremy* and *Arcudius* for the Greeks ancient and modern.

As for matrimony it is defined in the Councell of Florence and Trent *se. 21. Can. 1.* out of *S. Paul*, *Ephes. 5. 32.* where it is fully declared and called the great Sacrament. It was instituted by Christ when he commended it and commanded it to be inseparable, saying whom God joyneth let none separate; *Mat. 10. Victor Uticensis* and *S. Optatus* almost declare every one of the Sacraments; Especially *S. Augustine* touching this in his Treatise of the Good of Marriage, c. 18. neither do I see any shew to the contrary, except with old *Severus Sulpitius* in his Dialogue we should erroneously teach marriage to belong to dispensation, virginity to glory, fornication to punishment. *Hieremy* declares the sense of the Greeks, *Arcudius* largely for the ancient Church.

As for extreme unction, It is defined in the Councells of Florence and Trent *se. 14. Cant. 1.* out of *S. Mark*, ca. 6. and especially out of *S. James* c. 5. v. 14. Anointing him (the sickman) with oyl, and if he be in his sins, they will be forgiven him. Where unction, &c. is the signe, Grace accompanying remission of sins, the thing signified. Where for the

the Ancient Church read *Arcudius* of the Sacraments, and *Hieremy* in his censure, besides the Authors cited.

Where it is also observable that the holy Council of Trent *se. 7. (an. 3.* speaking of these Sacraments as referred one to another thus defineth a great truth. *Si quis dixerit hac septem Sacramenta ita esse inter se paria, ut nulla ratione aliud sit alio dignius, Anathema sit.* So that we must acknowledge some of them to be of a more noble nature, or rather more nobly to participate of the nature of a Sacrament then others, wherein also may be understood, that some of them are more universally necessary then others, &c. speculations I leave for the schooles.

Disciple.

Sir you will please to let me interpose that which may seem of easy solution to you; yet it seems to carry some weight with me.

As for Baptisme the most holy Eucharist and Penance, the holy Scriptures are so clear that I cannot see how a Christian can doubt of them. I have well considered the words of our B. Lord in *John 10. whose sins yet forgive, are forgiven in Heaven, and Mat. 18. whatsoever you shall loose on Earth, shall be loosed in Heaven.* This exterior Act of Jurisdiction in absolving from sins which is clearly here asserted, is a sensible signe instituted by God of remission of sins, and therefore a Sacrament. So that in these three there can be no difficulty, but the rest me thinks may admit some shew of cloudines as to the Gospel, though I must needs say as to the sense of the Church they clearly challenge that, which is great authority.

Master.

You well observe that the Evangelists do not make so clear mention of the other Sacraments as of these three, more attending to speak of those which are more necessary; And therefore especially of Confirmation and extreme unction they have bene more silent: Yet as I have shewed, and you must observe, the other parts of the New Testament have bene clear enough, especially if we adjoyn the

constant sense of holy Church which hath conveyed the meaning of the holy Scriptures : wherein as I told you at first we all acquiesce, and you adjudged it reasonable.

*The seventeenth Dialogue, of baptizing Infants,
whether it is of Faith?*

Disciple.

Sir what say you of baptizing Infants, you know some hold it not necessary, and some would have them baptized again at years of reason, others condemn all ceremonies which the Church useth in administration of it.

Master.

Pædobaptisme is clearly defined as matter of faith in the Council of Trent, *sess. 7. can. 29.* out of evident Scripture, *Ephes. 5.* Christ loveth his Church, and hath given himself to death for his Churches sake to sacrifice her and make her holy, in cleansing by the fountain of water in his word, &c. Whence you see that no body can be a member of his Church, who is not baptized, and consequently not of heaven. This hath alwaies been the sense of holy Church out of Christs exclusive *unlesse, unlesse a man be born again, &c.* This text I know, not without shew of reason might be eluded, were it not for our old rule of running to holy Church for her alwaies-received interpretation of Scriptures, which guides it thus, warranted by the Apostles practise in baptizing whole families. *S. Augustine l. 4. c. 24. de Baptismo contra Donatistas,* declares the sense of the whole Church even to his time, as to Infants, so also *Origen upon the Romans c. 6.* where he saith *Pro hoc, Ecclesia ab Apostolis traditionem accepit.* It was in his time a generall practise grounded upon *Tradition Apostolical,* a good plea ; and *S. Augustine serm. 10. de verbis Apost.* saith *Ecclesia à majorum fide percipit.* This is a letter, It descends from the old faith of our ancestors, and thus others had done before *S. Cyprian, S. Ju-
stine*

line martyr, as touched in the Systeme. Neither ought they to be baptised again, as it is declared in the Council of Trent sess. 7. can. 17. proved out of S. Paul to the Heb. c. 6. It is indeed impossible that those who once be illuminated, and also have tasted the heavenly gifts, and have been partakers of the holy Ghost &c. and be fallen, to be received again unto penance: which must be understood of baptism, except we shall maintain Novatianisme. The very Ceremonies also which were used in Baptisme and are reprehended by Protestants, are with much exactnesse recorded by the ancient, after S. Denis, S. Cyprian. l. 1. ep. 12. describes them thus: *Oportet vero mundari & sanctificari aquam prius a sacerdote, ut possit baptismo suo peccata hominis, qui baptizatur, abluere.* The water must first be blessed by the Priest. &c. S. Chrysostome in his homely of Adam and Eve S. Augustine largely de gratia Christi, and elsewhere. who both declare the manner of exorcisations and insufflations &c. which holy Church enjoins: so that in this as in all other things, we follow the ancient Church, they, new grounds, though I do not conclude hence that the acceptance or non-acceptance of any particular ceremonies is matter of faith.

The eighteenth Dialogue, how farre an intention is required in the ministers of Sacraments according to faith.

Disciple.

Sir I have yet one Scruple touching Sacraments which seems very important, the two learned Counsels of Florence and of Trent seem to define even in the sense of the School; that there is required as point of faith an intention in the minister of the Sacraments to direct them in order to the end whereunto they were ordained by our blessed Lord.

Whence it followeth even according to faith, that if a wicked Priest should not have a right intention, the ad-

ministration would be fruitlesse even in those Sacraments which raise the dead, and therefore are called in the Schools *Sacramenta mortuorum* as giving life: which as you know our men much boggle at as being left in great uncertainty in no lesse matter then our Salvation.

Master.

I wil first give you the very words of the holy Council of Trent in the seventh Session and eleventh Canon. *Si quis dixerit in ministris, dum Sacramenta conficiunt, & conferunt, non requiri intentionem saltem faciendi, quod facit Ecclesia, Anathema sit, If any one shall say that there is not required in the Ministers, when they make and administer Sacraments, an intention at least of doing what the Church doth, Let him be accursed.* The Council of Florence comes not altogether so far, wherefore I give you this Canon of Trent, where the difficulty clearly consists in this, whether a serious performance of the exterior actions without any intention of interior operation in order to the receiver, is a compliance with what the Church doth.

Some learned men who were present at the discussion of this matter, and at the drawing up of this very Canon, conceive (and did publicely print at Rome) that there is only required, forasmuch as toucheth faith by vertue of this Council, an intention in the Minister to do the externall actions in order to the matter and forme of the Sacraments in such manner, that they betray not a want of serious proceeding in what he seems to do. Conformably whereunto they say the Church in this Council declares that certain words and actions be performed in the legal and valid administration of the Sacraments according to our blessed Lords institution; which if the priest in doing intendeth to do, he hath an intention of doing what the Church doth.

They prove the force of this definition to reach no further by the sence of the old Church (as indeed it is a proper topick) by many emergencies and testimonies, as
by

by the Record in *Sozomen* of the famous difficulty which arose concerning *Athanasius* his imitation of the baptisme of holy Church in playing with other youths, which Pope *Alexander* is said to have approved as valid : and truly *S. August. l. 7. de Bapt. c. 53.* disputes largely and resolves dubiously touching the force of Baptisme though ministred and received jestingly, he is so dubious even in those jocular actions, that he saith *divinum iudicium per aliqujus revelationis oraculum concordi oratione implorandum esset.* divine revelation is necessary in order to a certain solution which would seem to convince à fortiori : in his judgement the Sacraments to be validly ministred in the case here propounded, where at least the exterior action is supposed to be seriously performed on both sides, and indeed the judgement of the whole Church in the second Senod of Articles, *Can. 27.* as these Doctours esteem, evidently concludes what here is asserted in the baptisme of those Arrians, who did not at all change the usuall forms which therefore was never condemned by reason of their exterior conformity, though most certainly they had not adequately the intention of the Church, that is, to Baptize in *Nomine Trinitatis* rightly understood, which the Church doth, and they denied.

They urge many more considerable motives in order to their opinion, which is also sustained by other posterjour Doctours without censure. Whence according to the grounds which I laid in our second Dialogues, it remains clear, that as to point of Faith, it is not evidently defined that any other intention is required then what is specified, though in matter of opinion the schools with strong probability require more. You may at leisure reade of this in the fourteenth Chapter in *Saint Clement* his Systeme.

*The nineteenth Dialogue, Whether Ordination
and Jurisdiction are extinct in Protestants,
according to Faith.*

Disciple.

Sir, one difficulty begetteth another, a main point remains, which may very opportunely be touched here, as having some connexion with this; namely concerning the Ordination and Jurisdiction of the Protestant Clergy, whether it is matter of Faith with you, that they are not really Bishops and Priests: You know they strongly, and of late with more heat then ordinary, urge their succession from you, as appears in Mr. *Mason*, my Lord of *Canterbury*, my Lord of *Londonderry*, Dr. *Taylor*, Dr. *Ferne*, Dr. *Hammon*, and other present writers.

Master,

This business hath been alwayes ventilated even from the beginning of the schisme, and of late renewed in the case of D. *Gosse* at *Paris*, who was reordained as all others have been, and therefore it is worthy our searching the common sense of Catholique Doctours in it.

First, as to what concernes the forms which I finde in their Articles, it is not any where declared heresie in our Councils, to hold them valide, as never having been declared invalide: insomuch that according to the principles of *Innocentius* the Fourth, and other Doctours, we can onely condemn them as unlawfull, being different from the formes prescribed by holy Church, all which *S. Clement* shewes largely.

Secondly, as to their succession, it being matter of fact and depending upon records, I do not see grounds for matter of Faith; so that for what concerns their formes used in Ordination, and their succession of valide Ordinatours, beeing both simply looked into without any further

ther relations, I shall not have occasion to intermeddle with, as to Faith.

Neither is it necessary to examine, much less to deny Saint Clement his paraphrase upon the six and thirtieth Article, the title is, *De Episcoporum & Ministrorum consecratione*, where he concludes that *Si nihil aliud obster*, their Ordination for as much as concerns their form and matter, will be valide, *if there is nothing else to binder it*. Notwithstanding all which, after a serious and sincere examination, I must put this finall resolution as a most indubitable conclusion of your question,

Conclusion.

According to the clear sense of the ancient and present univerrfall Church, their Ordinations are ipso jure invalide: which I shall with modesty and truth endeavour to declare.

The holy Councel indeed of Nice, in the 19. Canon, defineth the Baptisme of the Paulianists and Cataphrygians to be invalide, and consequently all their Ordinations, as is there also declared, which doth appear in these words. *Si quis confugit ad ecclesiam Catholicam de Paulianistis, & Cataphrygis, statutum est rebaptizari eos esse debere, si qui vero clerici erant apud eos, siquidem inculpati fuerint, & irreprehensibiles rursus etiam ordinentur, ab Episcopo, Ecclesie, Catholicae, &c.*

And in like manner touching the Photinians is decreed in two Synods of *Acles*, can. 16. I know some bring the seventh canon of *Laodicea* for the contrary, but it was adjectitious as to the Photinians, as it appears being not found in many copies, and evidently was against the sense of holy Church declared at *Acles* out of Nice.

It is true, these come not home to our case, by reason as *Zonaras* and our other Histories witness, they wholly changed the forms in substantial; but the *Arrians* did either not change the form of Baptisme at all, as to the order of words, which is intimated in the in the Coun-

col of *Actes*, can. 17. (where you know the passages of Nice are recorded) which I think evident as to the generalitie of them, or at the most, some *Arrians* changed it, thus: *In the Name, of the Father, by the Sonne, and in the holy Ghost*, as *Baronius* holds out of *Sozomen*, which I also think: because as appears in the History of the Council of Nice by *Sozomen* l. 3. c. 19. *in fine*, in the end of the Psalmes, they did change the Doxologie: *Gloria Patri, per Filium in Spiritu sancto*, &c. which the Council reformed to the form before and since in the universall Church of *Gloria Patri, & Filio*, &c. which change of theirs seems not so important according to the schools, as to annul Baptisme, except depraved by some impious interpretation of introducing a minority or non consubstantiality in the Son, with the Father; as in the like manner touching the procession of the Holy Ghost, à *Patre per Filium*, as some orthodoxe Fathers speak; as is also recorded in the Council of *Florence*, and rightly understood, was not rejected.

Yet the judgement of the whole Catholique Church was and is, that Baptisme administred by an *Arrian*, intending to oppose the Churches sense, that is, not to doe what the Church doth, by that their imperfect forme, would be invalide, and by consequence his Ordination, though not differing essentially from, the Catholique form, provided that he should hereby sufficiently manifest his depraved sence to be against the truth of Christs institution as alwayes admitted and understood by Holy Church, as in their case this very change of the form being done upon design and pursuit of their heresie, was esteemed by holy Church to have declared them enough; and therefore Saint *Athanasius*, *Serm. & contra Arrianos* shewes they destroyed Baptisme, because they gave it not *In Patre & Filio*, but *Creatore & creatura*, his words are these, *Ipsum quoque Baptismum de Ecclesia tollebant, cum negantes Filii cum Patre consubstantialitatem non in Patre & Filio illum tribuerent, sed in Creatore & Creatura.*

That

That these words are to be understood of those second sort of *Arrians*, we mentioned, is clear.

First, because he saith they did not Baptize in *Patre & Filio*, which is onely true of them.

Secondly, because as I said before, the Baptisme of the *Arrians*, as to the generall was declared valide in the second Council of *Acles* universally received, by reason that they baptized in *nomine Trinitatis*, so that he cannot be thought to condemn their baptisme which holy Church approved, especially considering that he himself was approved by all.

Thirdly, the first Synode of *Acles* cap. 8. intimates that there were two sorts of *Arrians*, whereof some baptized in *Patre & Filio, & Spiritu sancto*, who were not to be rebaptized, others were to be baptized again by our Priests, as is there decreed, the words are these. *De Arrianis, qui propria lege sua utuntur, ut rebaptizentur, placuit, si ad Ecclesiam aliqui de hac heresi venerint, interrogent eos nostra fidei sacerdotes symbolum. Et si pervulerim, in Patre & Filio, & Spiritu sancto eos baptizatos manus iis tantum imponantur, ut accipiant Spiritum sanctum. Quod si interrogati non responderint hanc Trinitatem, baptizentur.*

Which twofold sort of *Arians*, whereof one were baptized in the Father, the Son, and the holy Ghost, and the other were not so, confirms clearly what we have asserted.

Hence you see also the reason, why the baptisme of our old Protestants is adjudged valide by us and all Catholiques, who know truly the grounds of Religion, and also both Baptisme and Ordination of old in the *Donatists*, and now in the *Greeks*, though they somewhat differ from us in the forms, but not substantially, nor in a depraved sence.

I told you before, that if the Ministers of Sacraments should betray a want of due intention by their exteriour manner of administration of them, that then in the judgement of the whole Church declared in the generall Councils

Councils of Florence and Trent, the Sacraments would undoubtedly be invalide, I touch not inferiour intentions, nor wayes by outward acts exprest, of which holy Church taketh no cognizance.

It may be objected that those *Arrians* who baptized in *Patre, Filio, & Spiritu sancto* clearly indicated their depraved intentions by their publique writings and actions to be contrary to holy Church, and yet their baptism was valide. And by the same reason the Ordination of Protestant Clergy, differing not substantially in the forms, though in their Articles they demonstrate their depraved intentions.

I answer, that those *Arrians* did indeed declare by their other actions an *habitual* intention of baptizing contrary to holy Church, which was not sufficient to invalidate the Sacraments; and therefore the holy Church never used in matters of such heave consequence to proceed upon such remote principles: but if they had sufficiently manifested an *actuell* or even *virtuall* intention opposite to holy Church, it was also adjudged sufficient, as in the case of the second sort of *Arians*, who therefore are presumed to have changed the form, as the Protestants have done; it must in consequence to the sense of the universal Church declared in her Councils irrefragably be concluded all Sacramentall attempts grounded upon such forms to be invalide, being they clearly speak an *actuell* contrary intention, at least in the first contrivers, being that the forms were therefore changed, which as you know sufficiently destroyes all these successory attempts; and truly the continuance of the same forms speaketh at least a *virtuall* depraved intention in their followers, which of it self is sufficient to the end we treat, as on the contrary a *virtuall* intention to proceed according to the sense of holy Church is by all judged sufficient for the force of any or all the Sacraments, it being sufficient even according to Philosophy for the guidance of all humane actions.

The application of this, or this explication given, is easie to the question of Ordination ministred by our Protestant Bishops: for though we should suppose with Saint Clement, these forms not to be substantially changed, or their derivation of Episcopacy to have been originally, and indeed from ours as they seriously pretend, yet since they have changed the Church forms *de industria*, as the second sort of *Arrians* did, to declare that they doe not whar the Church intends, and in poursuit thereof have solemnly decreed against the power of *sacrificing* and *consecrating*, that is in the sence of the old and present Catholique Church, of changing the Elements of Bread and wine into the body and blood of Christ our Lord, as appears in the eight and twentieth and one and thirtieth Articles, it evidently concludes that they never did or could validely ordain Priests, and consequently Bishops, having as I say expressed clearly the depravation of their intentions in order to the first and principall part of Ordination, which consisteth in the power *super corpus Christi verum* of sacrificing and consecrating his true body, by them professedly denied, and the sacrifice declared a *pernicious imposture* (a strange expression) in their Articles never repealed or mitigated in any Synode.

I said it is against the sence of the Catholique Church to deny the power of sacrificing, that is by way of propitiation, offering our blessed Lords true Body and Bloud, which I therefore said, because all generall Councils inclusively from the first of *Nice*, to the last of *Trent*, either occasionally, or of set purpose have declared the constant sence of the universall Church herein, as also all ancient *Greek*, *Arabick*, and *Latine Liturgies* fully speak it, whereof the most famous Library of *Oxford* (our most dear Mother) giveth the learned Reader authentick copies. Which truth is also declared in this Treatise, and the Systeme.

I deny not but that some eminent persons and Protestant Prelates have in later years indeavoured to induce
a more

a more easie sence of the Articles touching the point of Sacrifice, as may be found in some of their Doctours quoted before, but that doth not at all change the state of the question touching the invalidity of their Ordination. For if once their Ordination was invalide by reason of their non compliance with the Churches sence, which according to Faith is required, and the first Composers of the Articles had not; it is now too late to revalidate what from the beginning was null according to the known rule of the Law, the posterioir ordainers as you know herein holy depending on the first; so that there is no way now of invalidation, except by being a new ordained by holy Church, which would imply if generally admitted; a happy business of reunion of all breaches: otherwayes if we should put the case, that they were now to be ordained according to the more temperate sence given of the later Doctours, yet neither would that serve the turn; first because it is too late, as I have said, their former Ordinations being invalid upon which their validity now depends, except they could derive a succession *per saltum* as from a great Grandfather without a father. Secondly because even they who are most temperate, unanimously deny with the contrivers of the articles according to the one and thirtieth article *sacerdotem offerre Christum* that the Priest doth offer Christ, which destroyes the very life of our Christian sacrifice. This is clear in all their writings. All which ingenuously considered, I do not find any real or possible title (which I would gladly do, as being indeed a great enemy to multiplication of unnecessary differences as true Christian charity instructeth me) for their ordination in the sence of the universal Church. Neither have any of their Doctours, hitherto observed much lesse infringed these grounds which I have layed out of Church monuments, whereunto it were very easie to add more out of antiquity to the same tenure, but I study brevity as you desire.

B. Boner in his learned and pious book called a Profitable
and

and necessary doctrine with certain homilies adjoynd therunto, set forth by the reverend Father in God Edmond Bishop of London for the instruction and information of the people of his Diocese of London, &c. When yet their pretence to succession was very young, bawks that question, and out of the ground I have laid effectively concludes against their Ordination. His words are these, *where you may note that the Priest being amongst other things called to the ministration of the sacraments, and the chiefest and most precious of all Sacraments being the sacrament of the altar, in ministration whereof the Priest ought both to consecrate and to offer; therefore the late made Ministers in this time of the schisme in their new devised ordination, having no authority at all given them to offer in the masse the body and blood of our Saviour Christ, but both they so ordered (or rather disordered) and their schismatical orderers also utterly despising and Impugning not only the oblation or sacrifice of the masse but also the real presence of the body and blood of our Saviour Christ in the sacrament of the altar, therefore I say, &c.*

I will not go on in prosecution of his discourse, though alwayes very learned, as being sharper and more cutting then my deligne of modesty declaiming our faith requires, or my genius suggests. His reason as to the substance is deduced *ab invincibilibus rei* which the schools call *a priori*, and as I shewed before, it is answerable to the constant sense not only of the schools, but of all Christians expressed in the Councils cited, which as you know argue our faith as to the general; and though the Councils conclude not informal termes the point here discussed of their Ordination, yet learned and temperate persons will judge how nearly it is concerned in their Acts, wherunto this syllogisme will conduce.

All Ordinations celebrated in a forme different from the Church with an intention sufficiently expressed of opposition to her sense, are invalid according to the definitions of the general Councils cited.

But their ordinations are such as are already declared. Ergo,

Where you see my sense, or rather the sense of the whole Church in what concerns your question touching faith, as to this point of Ordination, what concerns the other part of your question touching their spiritual jurisdiction over *corpus Christi mysticum* particularly in order to binding and loosing sacramentally, which is *actus judicialis* according to holy Church and of high concernment to our souls, is wholly castled upon supposition of the nullity of Ordinations.

This is matter of faith clearly grounded upon holy Scriptures, Traditions, and Councils, especially and lastly of Florence and Trent, as is too too obvious.

As for that part which refers to externall jurisdiction, and in many points and cases is delegable to lay persons, as *Cl.* clearly shews in his Paraphrase, I do not see how they can pretend to any as from holy Church, which by publique Canons recorded in the body of the law hath *ipso jure* deprived all schismatiques of even putations or merele colourable titles. How much this toucheth upon faith they easily discern by interposition of a syllogisme though formally and immediately it includes not their case.

*The twentieth Dialogue, whether calibate of
Cleargy men is of faith.*

Disciple.

Sir I fully acquiesce in this solution, but I intreat you will please to informe me out of what ground the Church imposeth perpetual chastity upon Priests and Bishops, which is contrary to the practise and sense of our Cleargy. I know some very learned persons hold, that if not by Gods law, yet by the Apostles, it is forbidden at least that they marry after promotion to those holy orders, and

Scotus

Scotus 4. d. 37. q. unica. *hic est conclusio*, seems with his
 sorte, that is, peradventure to incline to it, Michael Me-
 dina de Sacrorum hominum continentia, is more positive
 even for divine law, with divers others. I imagine they
 ground themselves upon S. Paul to Titus c. 1. where he
 requires that a Priest *sit unius uxoris vir* that he be not
 bigamous, which text S. Hierome urgeth against *Vigilan-
 tius*, to shew that it was not lawfull for Priests to marry,
 neither did *Vigilantius* oppose him in that particular.
 S. Paul to Timothy 1 Ep. c. 3. hath the very same, and
 S. Epiphanius understood him to have made a law of it,
 and it is confirmed in the 27. Canon of the Apostles:
 those Canons you know are acknowledged authentical as
 to fifty of them; yet I do not see how those texts without
 violence can be urged as clear precepts as to this purpose,
 except the constant interpretation of them was such from
 the beginning, you told me alwaies that clear texts of
 Scripture or constant Tradition were required,

Master.

You say well, that if this were held as point of faith,
 one of those Topicks were necessary; but the holy Coun-
 ccel of Trent delivering Canons of Faith Sess. 24. Can. 9.
 refers this matter to Ecclesiastical law, and therefore
 Anathematizeth only such who shall say marriage lawfull
 in such sacred persons *non obstante lege Ecclesiastica. not-
 withstanding Church law*, and therefore the glosse upon the
 distinction 84 c. cum in præterito, saith the Apostles taught
 this continency by example not by institution, as Hugo
 herein received, observes. and in D. 81. c. Proposuisse
 there is cited an Epistle of S. Innocent the first to Exu-
 perius Bishop of Tolosa, where he seems to refer the Origin
 of this Church law to Siricius who was almost his con-
 temporary, as well prohibiting Priests, to marry as to
 use their wives contracted before Priesthood. and in c.
Plurimos, upon the marriage of some Priests, which they
 also defended by the practice of the old law, he makes
 that

that decree, which methinks sufficiently sheweth that it was a novelty in those Priests, and therefore reprehended, and by his constitution strictly forewarned for the future. Although *Gratian* in *c. Cœnomaconsem* saith it was lawfull to use their wives before the prohibition, where the gloss clearly convinceth against him as to the Latin Church: and indeed the Council of *Eliberis* in Spain, *can. 33.* degrades such who only use their former marriage, and the second of *Arles* in France *c. 2.* strictly forbids them so much as to use marriage after ordination, which suppose it unlawfull before and therefore they annex so great a punishment in *Eliberis*. You know these are as ancient as the Council of *Nice* and long before *Sirictus*, it is true that in the practise of these Canons there were many difficulties arose amongst Licentious Priests, who were therefore styled *Nicolaitans* as appears in a Council of *Millan* against them under Pope *Alexander* the second, after also under *Gregorius* the eleventh in a Roman Synod, and in our countrey at a Counsel at *Winchester* under *Laufrañk*, and after *S. Anselme* severely prosecuted it in a Synod at *London*.

The Greeks in the Sixth or Trullian Council oppose this law of the Latines in order to Priests who were married before ordination except for the time of celebrating, *can. 13.* conceiving it to be against the Cannon of the Apostles, but *Humbertus* against *Nicetas* excellently defends it and so doth *Balsamon* expounding that Canon.

As for Bishops their wives must be wholly separated, *can. 12.* and *can. 48.* which they strictly observe.

There is indeed a notable passage in the thiry one distinction which professedly treats of the continency of Clergie men, where it is said *Aliter se Orientalium traditio habet Ecclesiarum, aliter se hujus S. Romæ Ecclesiæ, &c.* he asserts two contrary Traditions in the Greek and Latines, but neither of those pretended Traditions challenging divine Origine, it imports not much; only evinceth that neither can be proved as points of faith, as I have

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alwaits told you, being they are not universal: and therefore when the Council of Nice *c. Nicæna Synodus* in the same distinction would have decreed that such persons should not use their former wives, *Paphnutius* contradicted, alledging the danger of incontinency and the Synod is said there to have accepted it, and so I conceive it continued amongst the Greeks, though it was never received amongst the Latines, as appears in the second Synod of Arles which *Constantine* convoked. But in order to marriage after ordination it was never from the Apostles times held lawfull by either Church as appears *D. 32.* largely, and is clear even amongst the Greeks in the Sixth Council, and all their writers, in precaution whereof, they usually promote Monks to be Bishops: though as I told you, holy Church hath not declared it as point of faith or as clearly contained in holy Scriptures or decreed by the Apostles in Scriptures yet the example of the Apostles continued in holy Church even unto our dayes, except in some cases of dispensation, ought to have uncontroable authority amongst all Christians, as *S. Augustine* constantly teacheth. Where you must note that Catholiques, as is shewed in *S. Cl. his Systeme* distinguishing divine from Apostolicall precepts or customes, hold it lawfull for the Pope to dispence in them as in other Ecclesiastical laws where there is just occasion.

The one and twentieth Dialogue, whether it is lawfull to go to Protestant service or sermons,
-I mean for Catholiques.

Disciple.

Sir as I very much esteem your sincerity, so I no lesse respect your moderation in the solutions hitherto given and especially of these two last important questions: let me beg your leave to add another difficultie subsequent to these, which relates not only as the two former to our Church men, though I look not on it as matter of faith, yet as of great consequence.

It is this, whether it is lawfull for those of your communion to frequent our Churches in England, I am willing to abstract from frequenting Protestant Churches in the generall, conceiving possibly some difference in the case as handled in your schools by some late school men.

Master.

In order to the declaration of my opinion in this grave question, I lay this unquestionable supposition. That as the signification of words, though at the first it was arbitrary, yet the constant and continued use and acceptance of them in a determinate sense, renders it morally so necessary, that a man would be esteemed not fit for humane conversation, who would presume to use them in any other sense, as for example to use *pauis* for a stone, and the like. So in a due proportion, Actions which of their own nature as taken in a speculative sense, might be thought indifferent in order to morall consideration, are by use and acceptance taken of that indifferency, and restrained to a conformity or disformity to reason, and hence rendred peccaminous or virtuous, as is most obvious in all moral actions which are not of so depraved a nature as that no imaginable circumstance can qualify them, as *odium Dei* or such like which have a repugnancy even peradventure physically to virtue.

Inasmuch that a man would justly be esteemed not fit for humane conversation who would presumptuously pervert the commonly or vulgarly admitted estimation of such actions; as for example, to teach it lawfull in a well constituted Common wealth to take away our neighbours goods, because at the first all things were common, or such like.

Hence methinks is easily and unavoidably deduced, that since in our country going to Protestant Churches (whatsoever in an abstracted sense may be disputed) is commonly taken to be an act of Protestancy, or to signify at least virtually a profession or declaration of my self to be unlawfull in order to such who esteem that communion

to be unlawfull or schismaticall, and by further consequence convinceth such persons at the least to be great dissemblers in point of religion, which is a sin of a most heavy nature.

You may peradventure reply that the *signum distinctive* being taken away by act of Parliament, whereby was enacted that none should be obliged to that exterior conformity, and consequently the signification of that action not to be now of so malicious a consideration as before.

I answer that even in supposition the Act of Parliament was universall, and consequently that the *legall* distinctive signe was taken away, yet the *moral* signe is not at all touched, (which is that I only consider) by reason in the common and vulgar sense of the nation, the Act of frequenting their Churches doth no lesse signifie a Protestant now, then before, as is manifest to any who make triall by demanding of the *common people* whether they do not esteem him a Protestant whom they see present at their divine service or sermons, which is the most connatural way to know the moral signification of any action in this or that country.

You may object that in the beginning of *Q. Elizabeth* some Catholiques frequented Protestant Churches without note of schisms &c.

It is easily answered that if they did it excusably, which we must refer to God, as fearing the worst, that then the frequentation of their Churches was not yet in the common sense of the Nation determined clearly to signifie a schismaticque, longer experience opened; neither is it possible to have been otherwise in a natural course, where it is evident that in natures predisposition to and subsequent introduction of new forms there must be a gradual, that is a successive expulsion of the former, and surely it was proportionably in all morall changes and estimations of things whose values and disvalues by use only appear.

You may yet reply, that in France and Germany Catholiques do at their pleasure go to Protestant Churches

Churches without any apprehension of the consequences you pretend, therefore &c.

I answer that if it be true; yet it doth not prejudice the solution given, by reason the signification of the action is different in those parts, all Protestants knowing that the Catholiques coming thither is not an act of Religion but of curiosity or perchance of derision; but here even these who go to those Churches or services though Catholiques in judgement, as I suppose them to be, do that exterior act as an act of conformity, which upon occasion also they plead to avoid the punishment of *non-Protestancy*, whereby they themselves witness that it signifies, and evidently concludes that in our Countrey it is still a *moral distinctive signe* in the common signification, and therefore unlawfull in our principles.

I meddle not here with any other considerations which are many both *à locis intrinsecis* drawn from the nature of the thing in it self, and *ab extrinsecis*, as *ab autoritate*, for example from the 33. *can.* of Laodicea *Non oportet cum hereticis vel schismaticis orare* and the like, but refer you to S. Cl. his Systeme, where you will find many other weighty Topicks discussed to this tenure, but this alone irrefragably concludes that a Catholique frequenting Protestant Churches here in England is justly presumed to import a profession of protestancy and by consequence according to Christian Orthodoxy it must be unlawfull in Catholiques judgements.

Disciple.

Sir the sincerity of your answer clearly manifests (which I joy at) that you do not approve of mentall reservations as being very destructive to humane conversation, and in matters of religion are prodigiously abominable: for avoidance whereof as you have taught very truly, words and actions are to be used and valued according to their common acceptation.

Disciple.

I will not trouble you with impertinent replies of either

ther of these results I cannot find that you transgress the Rule which we both approved in the beginning, as being most rational and consequent to Christian principles. I desire therefore lastly you will be pleased to let me understand, what is the faith of the Church concerning the Popes power. And that this may be clear, I pray give me the very words of the Council of Florence, this being one of the grand *Queries resolved there*, as also of of Trent and not the opinions of your schools; you must know that we are educated in a hard conceit of the Council of Trent by reason of a History of it, which is pretended to be compacted out of the Archives of Venice: but surely in many things it discovers it self to be Spurious, and therefore rejected. I could give many instances if it were a proper place. Only I cannot pretermitt to acquaint you that it was written upon the discontents herewith *Paul* the fifth, and Venice by *F. Paul Theolog* of the State, and sent as fast as it was composed sheet by sheet to King *James*, who by the advice of *D. Abbot* Archbishop published it, they were both scrupulous persons no doubt in faithfully transcribing.

*The two and twentieth Dialogue, whether
Papal Power is of faith.*

Master.

As to the Papal power, your desire is easily satisfied, the words of both the Councils being so obvious.

Those of Trent I thus give you in English in the 25. section. *The holy Synod enjoyneth all Pastours that they diligently commend to all the faithfull of what sort soever, each of those things which the holy Roman Church (the mother and Mistresse of all other Churches) doth ordain, and that they use diligence to have them obeyed.* This is the main thing which this holy Council declareth in this particular, as appears also in Pope *Pius* his form of faith annexed to

the Council, onely he more expresse what there is signified, our obedience to the Pope as Christ, Vicar.

This is also very agreeable to the Council of Florence, which upon full disputation *de Contradictorio* (as we call it) between the Greeks and Latines by common consent clearly determineth it in these words, *We define the holy Apostolicall See and the Bishop of Rome to be the Successour of Saint Peter the Prince of the Apostles, and to be Christs Vicar, and the head of the whole Church, and to be the Father and Doctour of all Christians: and to him in Saint Peter plenary power to have been given by Christ of governing the universall Church, as also in it contained in the Acts of universall Councils and the sacred Canons.* These are the determinations of this point propounded to both Churches: and truly the words of the Council of Chalcedon to Pope Leo, say in effect as much as *regali majestate* he was head over the members.

Nay, I shall say some what more to you, which may seem strange though it is most true, The Greeks never denied the Roman Church, that is the Popes supremacy. This all their monuments witnesse, even Photius himself, and also the grand Antipapist Nilus in his Book concerning the causes of Churches dissensions, after Zonaras, where he saith, *we never contended with the Roman Church touching Primacy; wherein they understand his Supremacies, and my Lord Bramham cites Gerson, attesting that the Greeks in bidding the Pope farewell, said, we acknowledge thy power, we cannot satiate thy covetousness, live by your selves, Gers. part. 4. Ser. de pace & unione Graecorum.* They acknowledge indeed that See to have been in all ancient decrees and customes of the Church revered as such, contenting themselves with the second place, and glad of that too. Also Nicephorus Gregorius, l. 10. even in the heat of his disputation against the Roman Church, grants all this; and no wonder, for this truth is grounded by necessary consequence upon evident Texts of Scriptures delivered to Saint Peter by our blessed Lord, As

John 21. Matt. 16. Feed my Lambs, feed my Sheep, And thou art Peter, and upon this Rock I will build my Church, and to thee I will give the Keyes of the Kingdom of Heaven, &c. These Texts are pondered in the Systeme according to the sence of the ancient Church, and brings them very home out of Fathers, and Councils; This place admits not any disputes as you know.

Dispute.

Truly Sir, where the East and West agree, I believe all Christians may acquiesce. For the Greeks emulation is so great in order to the Roman Church, that if they could have any pretence, they would differ from any of her Tenets especially in this; but the very Schismatics, as appears in Nilus, as you have touched, and also in the upshot of his second Book touching this very subject, do admit this Truth. I cannot therefore doubt of it thus Authentically delivered.

The Greeks well saw with Saint Hierome against the Luciferians that *Ecclesia salua a summi Sacerdotis dignitate pendet. The prosperitie of the Church dependeth on the dignity of a Supreme Bishop.* Which if other nations had as well pondered, I believe we should have seen less ruines of Churches, from whose Principality issueth all unity, as Saint Cyprian shews, and therefore Georgius Pachimerius in the heads of the fifth book, confesseth these points to have been consented unto by the Greeks, that the Pope should have τὸ πρῶτον τὸ ἑκκλησιῶν τὸ ἀναμύνησθαι. He should have the Principality, the right of appellation, and be remembered in Masse with the other Patriarchs. In fine, the Greeks agreed that *Δεινὰ ὡς αὐτὸν ὡς ὁ Θεός*. All are bound to obey him.

Some of our adversaries would have him onely to accept a Primacy of Order and quit the Title of Head of the Church.

To perswade this, they say Saint Gregory would easily be perswaded to it if now living; This is easily said, but

I am sure there was never any Pope with more fortitude exercised and vindicated his supreme authority then he did, as any man who reads his Epistles in his Register will confess.

To omit other places known to all, read him even in the whole cause of *John of Constantinople*, to the Emperor, to the Empress, to all the Bishops, and every where else: And because some also object *Saint Cyprian*, in his disputes with *Rome*, read him in his third Epistle to *Antoninus*, and in his fortieth Epistle, and indeed in the whole controversie betwixt him and *Rome*, where even in his heart he Always confesseth the Popes Supremacy, so do also the Councils celebrated for his error. The question betwixt them wherein they opposed him, was, whether the Pope was Superiour *quoad hoc*, that is whether he could determine any thing against Scriptures, as they injuriously judged him to have done, which the Council of *Nice* afterwards defined, declaring the equity of his judgement by condemning their errors, as *S. Clement* fully shews in his Systeme.

Whence I must needs confess my self satisfied concerning the Papall Supremacy as to the generall, pray therefore give me the Particulars of his power as declared in the Council of *Trent*, for herein may be difficultie, That of *Florence* I understand fully by what you have said.

Master.

I shall give you a list of all decrees which occasionally passed there in his behalf. We are therefore obliged by the holy Synod (wherein the whole Church speaks) to obey the decrees of the Sea of *Rome*, as flowing from Christs Vicar to whom his Church is committed, as is declared in the 6. Session and first Chapter concerning Reformation.

His supreme Authority is also asserted, and in all ordinations it is to be understood that his power is not touched.

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His Office more particularly is declared to provide Pastors for the Church.

To determine matrimoniall Impediments and to dispence in them as the same Session shews.

His Office is also to Indict Councils, And to confirm the decrees of the Councils, and to declare doubts raised concerning them.

His Office is further to set down a form of examining Bishops.

Also to have an eye alwayes to the Churches common good.

In fine, his Office is to have a solicitude of the universal Church, And in order to that to create Cardinals and Bishops.

These are the most considerable points which I remember in the whole Council. Wherein also it is to be noted that this learned Council doth not declare every one of these to belong to that Sea by Divine right, which is my duty to acquaint you with; being I am to distinguish Faith from other Tenets.

There is also an excellent though formidable Decree against duels, which the Council Session 25. of Reformation, cap. 10. calls *Monomachia*, that is, single murder, where without any contradiction of the Princes or Legats, all Emperours, Kings, Princes, Dukes, &c. are excommunicated and deprived of those Territories which they hold of the Church, and if they are onely feudatories, they return to the chief Lords; namely if they permit any places in their Dominions for duels, &c. which decree belongs in a supreme degree to the Pope as chief Pastour to declare when it is violated, and to take legal cognizance of the violation, he is designed as a true *Telemachus* to abolish duels. Yet because the Decree is not matter of Faith, as being not doctrinal in this particular, nor doth so much as mention the Pope; I do not put it into the list. Some peradventure would adjoyn the third Canon of the great Council of Lateran in absolving, *Passats of Temporall Lords*

Lords from their fidelity in some high cases of contempt of Church Censures for Heresie : where they must observe also that this was made with consent of Emperors, Kings, Princes, &c. in Order to the quiet of the Church, and therefore not obtruded, *violenti enim non fit injuria*. So that no man can object this against the Pope. What say you therefore to the particulars which I gave you out of the Council of Trent?

Disciple.

Sir, me thinks the more temperate sort of our learned Men, who acknowledge any Hierarchie in Gods Church out of holy Scriptures, will hardly boggle at any of these; for it appears not possible to have so great a body as Gods Church to subsist without subordination from the head to each inferiour degree by subalternall descent to the lowest person in the Church; and therefore there is a necessity to have restrictions and reservations of graver causes to higher powers, as even the Oeconomy of the least Common-wealth will teach; and therefore the Apostle speaking of the Church tels us, 1 Cor. 12. *That the body is not one member, but many; If the foot shall say that I am not the hand, therefore I am not of the body, is it therefore not of the body? And if the ear shall say because I am not the eye, I am not of the body, is it therefore not of the body? If all the body were an eye, what would become of hearing? &c.* Afterwards God hath placed some in the Church, first Apostles, secondly, Propbets, &c. Where he prosecutes this Doctrine very home to the end of the chapter.

*The three and twentieth Dialogue, Whether
is it Faith that the Pope hath power over
Princes in Temporals.*

Disciple.

But Sir, you have not touch'd what the Council of Florence or of Trent define, or oblige you to believe concerning the Popes power over civil Principallitie, or Magistracy; which as I conceive are not unjustly intrenched upon, in the decree you brought of duels if well considered: namely, because it toucheth not any lands, except what they hold of the Church, wherein no man will deny, but the Church hath a principall power, as Temporall Lords have of such, which are feudatory to them, and besides as you noted, the decree was made by all Princes consent.

However, that toucheth not Faith as you shew'd, and indeed the place where it is treated in the chapters of Reformation is not proper for determinations of Faith, as I have alwayes understood.

Sir, mistake not my proposal, I do not question the Popes power by way of Spirituall jurisdiction, since you informed me that herein his weapons are spiritual as well as object where to he tends, but in the disturbance of Princes or Republicques in their temporal rights, which we stumble at most of all, I do not conceive that any will find Princes injured in the Canon cited of *Lateran*; supposing,

First, that it is not directed to Imperiall, Regal, or whatsoever supreme Soveralenties over Kingdoms or Commonwealths, as many assert with Doctor *Vane* against Doctor *Confin*. Which some prove a *paritate rationis*, because Divines and Lawyers agree, that under the term of *Monks*, Abbots are not comprehended in *Ordinis*, consequently under the terms of *Domini temporales*, or *Principales*, cannot be understood Soveraign Princes.

Secondly,

Secondly, because Doctor *Vane* contends, that the stile of the Canon, seems not to intend any further, but rather to except even principal Lords in these words, *Salvo jure Domini principa. &c.*

Thirdly, and chiefly, as he also saith, and you have asserted very much to the purpose, whatsoever the Canon intends, it imports not prejudice to Sovereignties, since it was enacted with their consents, they being all present either in their Persons or Legates, as appears in the Council.

Lastly, as some Doctors argue, the Council declares not that the power there specified, is derived immediately *jure Divino* to that Sea; which supposed, it will not come home to my present design of knowing only points of Faith; that is such things which Saint *Thom.* as cited in the Dialogue of Traditions, calls *perfecte declarata per Ecclesiam*, you may please therefore to proceed to the Councils of *Florence* and *Trent*.

Master.

I have plainly given you in gross and in particular, what both these Councils declare, concerning the supreme power of the Sea of *Rome*: neither doth the form of confession of Faith contracted by Pope *Pius 4.* according to the disposition of the Council of *Trent* or lately by Pope *Urban* the 8. out of the same Council, presented to such Greeks, who desired union and submission to the *Roman* Church go any further. So that I cannot with truth give you any other answer from thence touching Faith, knowing that there is not acknowledged by the Church, any power in the cheif Pastour to disturb, insomuch that even *Bellarmino* who is not judged a scrupulous assertour of his power, l. 2. c. 19. de *Rom. Pont.* saith that if he should disturb the Common wealth, we might resist him by obeying, &c. He hath indeed as I have said a *Spiritual* authority to be used *only for the good* of all Nations and Christians.

This

This is our Faith grounded upon holy Scripture, especially *S. Paul*, so that the other is an Herodian boggle; and the Christian answer authorised even by the Pope, and celebrated by the Church in her hymnes touching our B. Saviour, is, *Non eripit mortalia qui regna dat celestis*. He troubleth not earthly who giveth heavenly Kingdomes.

They were indeed Romans whom the Jews justly feared, when they cried out *venient Roman, & tollent Regnum nostrum*. The Romans will come and take our Kingdome. But these as you know were swordmen, they carried Scepters not Miters, These were Antichristians, not Christians with whom his plen died;

As for matter of fact, it concerns not my designe which is to give you our faith.

Disciple.

Sir I confesse much tenderness in the Councils, and I greatly applaud their wisdom herein: not much dissimulant from this loud silence of theirs, I find a most ancient Record in *Zonaras*, in *Domitian* taken out of *Eusebius Annal.* to. 1. and old *Hegeffippus*.

The Nephews of *Judas* the brother of our Lord (who as heirs of King David were brought before *Domitian*) being examined concerning Christs Kindome what it was to be, and when, and where to be revealed. They answered that it was not of this world. When *Domitian* heard this, he scorned them and let them free. Hereupon he forbad by proclamation any further persecution, being out of fear of Christians competition for any parts of his Dominions, as *Zonaras* observes. And truly in all reason the solemn silence of these Councils should produce the same effect in order to you. But Sir I wonder at one thing. Methinks by the particular passages of these Councils which you have given, and by that which is declared in the 4. Session of the Council of

Treat touching Interpretations of Scriptures in these words speaking of the Church, To whom it belongs to judge of the true sense and interpretation of the holy Scriptures, The Council of Florence also in the Orations and disputations of Greeks and Latines seems so far to defer from the Church in things of this nature, that we cannot gather from these Councils, at least evidently, that the Pope hath power to define new controversies of faith but only to declare doubts which may arise concerning things declared already : which is contrary to the constant Practise of that holy Sea and the sense of the Fathers, as your Doctors alleadge out of S. Hierome to Damasus S. Augustine against Julian, and very many other Church monuments.

*The twenty fourth Dialogue, whether is it
saith that the Pope is infallible.*

Master.

It is evident as I told you before, that the ultimate result in difficulties of faith is to be had from General Councils, As all Greeke and Latine Antiquity demonstrates; but by reason the Convocation of them is implexed with almost inextricable Labyrinths occasioned by wars, diseases and the like, therefore Orthodox Christians in all ages, And now lately with happy success, have recurred to the Sea of Rome as the most immediate way to prevent Ruptures; And the supreme Pastours have effectually endeavoured to prevent Schismes and Heresies by their solemn decrees, and frequently by sending Encyclics, or circular and communicatory Epistles declarative of Christian Truths contrary to all innovating superstructures. They have also frequently convoked Oecumenical, Provincial, and sometimes Diocesan, or private Synods by their Traslatory Epistles as S. Augustine calls them, Ap. 217. for the disquisition of causes according to the 14. Canon of the Apostles. This appears in S. Cyprian's Cause

Cause in *Palagius* his heresie, This Pope *Agath*, *S. Gelasius*, *S. Leo* and others did frequently. They have therefore answerably to the nature of the Cause, and of the times proceeded in their decisions.

If any have rashly and obstinately resisted their undoubted *Cathedraticall* definitions, they have by Orthodox Prelates been justly rejected from Communion; This is clear in the Systeme, and this Antiquity will give and the holy Councils involve in the places cited, admitting the Pope to be *Christs Vicar*, to have *solicitude of the universal Church*, to oblige all Christians to obey his decrees, to be the *Father and Doctor of all Christians*, and to him in *S. Peter*, plenary power to have been given by Christ of Governing the universal Church, that is of attending to causes which concern the whole Church, &c. as is particularised out of the Council of Trent, as also of *Flotence*. And surely this Conciliary declaration, is due by divine right to the Supremacy which is acknowledged by all Catholics to be in that See since *S. Peters* settlement of it there: This is our faith evidently included in clear Texts of Scripture, Which according to universal Tradition were understood of this Supremacy. Reason also will demonstrate necessity of it upon supposition of the supremacy as necessarily included in it: Namely the Law of Nature dictates, That to whom any power is given, to him inevitably is given whatsoever is necessary for the conservation and execution of it, as in this Case is clear.

To declare this point further, I will give thee the words of the Council of Trent to this very purpose in the end of it: where speaking of the General reception of the decrees said thus. *If in receiving them any difficulty should arise, or if any thing should happen which should require declaration (which we do not believe) or definition: besides other remedies instituted in the Council. The holy Synod is confident that the most blessed Bishop of Rome will take care either by calling for such persons especially out of those Countries where the difficulty should happen, whom he should think*

think proper to handle the businesse, or by calling a general Council if he shall think it necessary, or any other way which he shall judge more expedient to provide for the necessities of the Provinces to Gods glory and the peace of Gods Church. Where you see all necessary power for the preservation of the peace of Gods Church after the dissolution of the Council acknowledged to be in the Pope. To which end *Gelasius* in his Epistle to those of *Dardania* touching his condemnation of *Acacius* Patriarch of Constantinople for Eutichianisme, styles himself *Executorem canonum Ecclesie* it belongs to that See to cause the Canons of generall Councils to be executed. Which undoubtedly all Christians are bound to believe as contained in the former definitions. I touch not school speculations;

All which is well consistent with that power which all ages (and the holy Council of Trent insinuateth as I have shewed already) have asserted as matter of Faith to be in universal Synods in Order to definitions of Faith, as was doubtlesse also believed by the Apostles themselves, who therefore called a General Council *videre de verbo hoc*; to define the controversy, and they concluded with *visum est spiritui Sancto & nobis*. It appears to the holy Ghost and us. And which is principally to be observed *S. Paul* calls their definition, the holy Gospel, *Gal. 2.* therefore sure he took it to be a divine Truth.

The five and twentieth Dialogue whether is it faith that the Pope is above general Councils.

Disciple.

Sir There is yet one thing wherein I could beg your further satisfaction concerning the Popes power over General Councils, if you remember it was pressingly urged by the Doctour. the reason of my proposal is this.

Your last Lateran Council which began under *Julius* the second and ended under *Leo* the tenth, is thought to define

define his Superiority over them, to which the Councils of
Constance and *Basil* defined the contrary.

Answer.

I grant you that if this grave question were to be re-
 solved in the Schoole way, these difficulties which you
 propound, whereunto many more might be annexed out
 of Antiquity, would render it highly worthy an exact
 discussion, but because your designe is only to know the
 bounds of our belief, it is of more easie solution.

Our Schools in their Metaphysical cutting up of questi-
 ons teach us that some points are of faith, or *de fide abso-*
luta, that is, are absolutely and simply admitted as such
 amongst Catholics.

Others are *de fide sub opinione*, that is some Divines
 are of opinion that they ought to be believed as such, in
 which others differ from them without note of heresie,
 and of this sort is this matter you have propounded, as is
 clear in our greatest doctours; whence follows out of
 the grounds I laid in the beginning of our Dialogues, that
 absolutely it is not matter of faith either on the one or o-
 ther side, there wanting sufficient tradition and consent,
 as appears by their alterations. It remains therefore in
 in the list of those tenets which *S. Thomas* calls *non perfecte*
declarata, not sufficiently determined by the Church, and
 therefore our Doctours are tolerated to examine it fur-
 ther even up to the grounds of Christianity in Scriptures
 and Traditions, to see how far they can warrant a Con-
 ciliary definition for either side, wherein if this place
 were proper, I could give you many occurrences of anti-
 ent learning, out of all which it were not difficult to *de-*
monstrate what I have already said; that is, that it is not
 faith.

As for the Councils you mention, there is indeed a
 seeming appearance of what you say in them. But if you
 look well into the rules propounded by *S. C.* in this Sy-
 stem, how to discern conciliary definitions from their
 other

other proposals, and the universality of Councils from others, you will easily conclude a want of both in this matter.

First he teacheth out of our Doctours and I have touch-
ed it in these Dialogues, that Councils chiefly intend to
settle or declare Catholique Tenets against heresies, of
which sorte there was none in these particulars at the
times of, or ever before the Councils you mention, as all
Ecclesiastical monuments witness.

Secondly it is agreed by all our Doctours that there
must be a *Conciliary* proceeding that is at least not tu-
multuary or factious precipitation of definitions, for *non*
in impetu Deus, God is not found in impetuous spirits.

Thirdly, he teacheth out of S. *Augustine* and very many
of our most celebrated Doctours, that at least in order
to us or our assurance of the lawfulness of a Council or
their definitions of faith, the Churches *non* resistance is
required, that is the Church dispersed in her Catholique
Prelates and Doctours, at least by their silence must wit-
nesse their acknowledgement of the points defined to a-
gree with the faith they formerly received.

Fourthly, he requires that the Bishops in the Councils
should be so numerous and so well instructed in the faith
of those Churches which they represent, that their ver-
dicts may justly be esteemed theirs.

In the application of these rules you will clearly find a
non satisfaction respectively in the Councils mentioned
in order to the pretended definitions, upon which
grounds, our Doctours, as I have said, put this point touch-
ing the *Preſtacy* or Superiority of Councils in respect of
them, into the rank of those tenets which are *de fide sub*
opinatione, that is, are disputably held in our Schools as to
matter of faith, according to the various principles of
learned men, and this without a manifest note of error,
or breach of fraternall charity, though sometimes heat
may, and doth transport some beyond the strict termes of
civility occasioned much by the diversity of mens com-
plexions

plexions or their individuall compositions, by benefit whereof some proceed in all occurrences with much gayety, others with very unpleasing and almost cynical severity; it were indeed an herculean conquest in such to reduce themselves to a state of an *æwâthia* or at least to a temperate use of their passions, but those that read men or nature in her nakedness, nay though invested with much supernaturals, will rather compassionate mens miseries, under these burdens, then take scandal at such innated and homebred disorders.

The six and twentieth Dialogue, whether is it faith that General Councils are infallible, and how.

Disciple.

Sir I am glad your Schools give this liberty in so radical a point, but you have not shewed me that it was ever defined that a general *Council* even in necessities is infallible, or that it can be defined for want of your grounds which you laid in the second Dialogue, namely of universal Tradition or clear Scripture; though that text of *S. Paul* before cited, is rightly urged by you as an illative, you are not ignorant how much this hath been opposed by many of ours, therefore I pray clear it so far as much as it concerns faith.

Master.

To the first part of your objection, the answer is easie, as it is discussed and cleared in *S. Gl.* his Systeme c. vi. That the infallibility of Councils needeth no special definition, but is included in all their definitions, as being that for and by which, all other articles are infallibly defined, in which case Logick tells us *Propter quod unumquodque tale & illud magis*. Conformably whereunto Schoolmen rightly conclude in the like case. That since Gods testimony is the formal motive of our Believing the articles of divine faith, that God so be, or that there is a God, is supposed to

our faith, and as it were included in every and all the articles of faith, though it self is rather the foundation of them, then any of them in particular, Gods testimony, or revelation of any truth being posterior to himself, as temporal to eternal; so that to deny or doubt of either the infallibility of Councils, or the existence of God, is to take away the respective foundations of all belief; though neither of them were properly a distinct article of faith.

To the second part. All Christian monuments witness that the Christian world in all ages esteemed all such heretiques, who did not receive all points evidently attested and defined in undoubted general Councils, therefore the constant uniforme consent or tradition was and is that they were infallible. This follows evidently upon supposition that no man is an heretique who doth not pertinaciously resist or not receive points of Faith, which truth all admit.

Faith therefore being of infallible truth as all men capable of reason must confesse, and all that such Councils defined; being faith in the judgement of the whole Church, it evidently follows that in the judgement of the whole Church, Councils in necessities or points of faith are infallible, which is the greatest tradition in the world.

Whence it further followes that to call in question the infallibility of general Councils, is to doubt of the infallibility of universal Tradition, or of the universal Church, contrary to the common sense of all Christians, evident Scriptures and consent of Fathers, largely declared in the seventh general Council recorded in *S. Ct. his System*, where also more texts of Scripture as expounded by ancient Fathers are fully treated to this purpose.

But perswade, conceiving this sole plea to be most irrefragable in Christian principles, all which shake even Scriptures themselves, if this concludes not,

Disciple.

Sir, I conceive indeed this to be fully satisfactory, as to definitions of fundamentalls or necessities which you

enely

onely touch; but this seems not to come home enough, for still the question is whether the Councils alwayes do, or can onely define necessities: if you say they alwayes do define onely such, or that God doth so protect them that they neither have, do, nor shall define any other, then the distinction is impertinent of necessities and trivials, or superfluous things, since as to this matter, there are no superfluities; if you say they may define unnecessaries, wherein consequently they may erre, then there will be a great difficultie, who shall judge where they are necessities, the Councils have given their judgements already in that they have defined them.

To say particular persons, would seem to be a strange temerity, and it would enervate the power and end of Councils, as the capitall heresie of *Arrianus*, & *Eusebium* esteemed unnecessary as being a matter of small importance; Nay, *Constantine* himself, as appears in his famous Epistle, for he sometime was of the same opinion; and so it would be in all Truths which ever should be defined in any Councils.

Master.

You urge this very well, and it is indeed a most considerable difficultie; in order to the solution of it, you must know that there are divers acceptions of necessities even in the matter we treat: some things are necessary *ex parte objecti*, others *ex parte Ecclesie*, others *ex parte utriusque*, others *ex parte modi*; of the first sort was undoubtedly the Deity of the Holy Ghost, yet for some time as *Saint Basil* notes, and from him *S. Gregorius Nazianzenus*, both discussed in the *Système*, this was not declared necessary to the whole Church.

Of the second sort namely, *ex parte Ecclesie*, are such emergencies, which make discords and great disquiets in the Church amongst learned persons, as concerning the immaculate conception of the most blessed Virgin, as also touching some questions *de auxiliis*, and many others

known to Schoolmen, some whereof have been drawn so high, that it hath been necessary for the peace of the Church to put some judiciary end to them, as the Council of *Trent*, of *Basil* did in some sort to that of the Conception and of habits infused in Baptisme, &c.

Of the third sort, namely, *ex parte utriusque* are all such *Divine Truths*, which the Church in her Councils compelled by importunities of Heretiques, or whatsoever necessitie defineth as matters of Faith; that is, *Conciliarly* declareth and obligeth the faithfull to receive them as such, which properly we understand by the Church definitions.

Of the last sort which are onely *ex parte modi*, are such which concern forms of speech, which in some circumstances are adjudged by Councils unlawfull; as *Nestorius* his calling our blessed Virgin *Χειροτονα*, the thing was good and true, yet as referred to him, it was blasphemous as signifying in his hidden sence, that she was not *Μαριχ*, and therefore condemned in the first generall Council of *Ephesus*; and *Eunomius* was condemned for saying the Father produced the Son by his Will, which rightly understood, is wholesome Doctrine: There are very many solemn instances of these in Church Monuments, which are therefore necessities in one time, and are not so in another; and therefore many such in posterious times and circumstances are lawfully and laudably admitted in the Schools, which would have been severely and justly censured before.

In the application of these divers degrees and various acceptions of *necessaries*, it will easily appear how usefull the distinction of necessities from unnecessaries is in this matter; as also that holy Church proceeding *conciliarly* in her universall Synods, hath alwayes had and assuredly will have a proportioned assistance of the Holy Ghost in order to those degrees; which I therefore say, because there

there is not required an equall in-errance in each of these.

It is true that the Church in her definitions, doth not alwaies declare in what degree, or in what sort of these specified necessities, the Truths or Propositions defined are to be ranked, as appears in many obvious presidents, in which cases, learned persons busie themselves without offence; which I conceive to be, at least from hence may be framed sufficient solution of your difficulty, if not, reply to it for the better declaration and your satisfaction.

Disciple.

What if I could demonstrate any definition of a Councel to be erroneous in such points which you esteem of less importance, as me thinks since there are such degrees of descent in necessities, the supposition is not impossible.

Master.

If holy Church hath declared such a point to be necessary, it would be a strange temeritie for a particular person to conceive he hath or could demonstrate the contrary, especially if we speak in propriety of School language touching demonstration, which concludes so strangely that it forceth an assent in such who understand the terms: can any man reasonably believe, that such a body of learned persons can be so ignorant in theirown Art, as not to understand the terms, and consequently as not to see the evidence and necessity of the consequence?

Yet let us put the case more home, draw the string higher, than a generall Councell in such inferior points, should actually erre, I see you aim at this.

Truly even in this supposition whether possible or not, I must say as our learned Countrey-man *Waldensis*, that even then we must comport our selves with all modesty,

and as it were knowingly erre, as to the exteriours; and as Saint *Augustine* teacheth *Honoratus*, we must submit to so great Authority, which is required in all Sciences as to the principles; If the Sciences are subalternate, they borrow of the subalternant, and onely dictate, do not prove the principles, but suppose them to be truths, and so it must be here sometimes; whence is concluded, that as well in unnecessaries, as necessities, there is required in all the faithfull a submissive obedience simply to all Church definitions.

Disciple.

I will detain you no longer, but am very thankfull for these compendious and clear Declarations of these controversiall points, which I have punctually observed; and I confess that you proceed in every one very consequentially to your principles, deducing your ultimate result as to matters of Faith from the Church or her Generall Councils grounded upon holy Scriptures or Traditions. In so much that I see the whole body of controversies is now reduced to this only head.

Whether points of Faith are to be resolved upon each mans particular judgement in the interpreting Scriptures, (as some of our men have more prodigally then Christianity asserted) or whether the last resolution is to be had from the whole Churches exposition of them most authentically declared in her Councils deduced by constant line, either in terms or necessary consequence from clear Scriptures or Traditions: Which I see is the Basis or Systeme of Faith in the sence of the Church: I have only one scruple: Why should you call the *Roman Church* the *Catholicus Church*? this is offensive, and me thinks justly, for it seems to import that the others are not Churches, nor part of the Church universall. As *S. Gregory* concluded against *John* of Constantinople, who would have arrogated to himself the same title.

The twentieth Dialogue, VVhy the
Romane Church is called Catholique.

Master.

I grant you that many do take scandall at it as the
Iews at our blessed Lords being called the Son of God, yet
Saint Hierome accounts the *Romane* and *Catholique* Sy-
nonymaes, and her Faith for the Catholique Faith.
Read him to Pope *Damasus*, where he will add, that it
is *Antichristian* not to be of the Popes Faith. See him
also Epist. 65. see him also in his Apology against *Ruffi-
nus*, Saint *Freneus*, Saint *Ambrose*, Saint *Augustine* have
the same, as it is cited in the *Systeme*.

Reade *Vittor Uticens*, De *Perse*: *Vandal*: He shews
that the very *Arrians* styled *Catholiques Romains*. *Grego-
rius* also *Turonensis* of the glory of *Martyrs*, speaking of
an *Arrian* Prince, sheweth that he Synonymized *Catho-
liques* and *Romane* Priests. *Theodosius* also an Epistle
to *Acacius* for honour of them styles *Catholiques Romains*,
so that it is no new assertion; and the very *Paulianists* styled
Catholiques Romains, as condisciple from themselves, as
Zonaras records in his *Annals*, tom. 3. in *Constant* Sonne
of *Heraclius*.

Therefore, *Optatus* (lib. 2. contra *Paremenianum*)
telles us not onely the Doctrine but practise of his time
much to our purpose: *Ad Petri memoriam non accedit
quasi Scismaticus, contra Apostolum faciens, qui ad Me-
moriam Sanctorum communicantes, ecce presentes sunt ibi
duorum memoria Apostolorum, dicite si hac ingredi potuit,
ita ut obtulerit illis, ubi Sanctorum memorias esse constat.*
To come to Rome to Saint *Peters* memory, that is, to his
Reliques, whereas *Sidonius Apollinaris* (who lived in the
years 440.) tells us in his first Book and fifth Epistle to
Heronius, that before he would touch the City walls, he
first powred himself forth at the Gates of the Apostles
glorious Reliques; And there as *Chrysostome* sheweth,
(*Hom.*

(*Hom. 30.*) upon *Saint Pauls* second Epistle to the *Corinthians*, Christians first kisse the ground and posts of the Entry of the Churches, &c.

To come therefore thither with Christian devotion, was in *Optatus* his time a sufficient Testimony that any one was not a Schismaticque.

This Act demonstrated that he was a Catholique, that is his communicating with *Saint Peter* was it self enough. And *Theodorus Studita* in an Epistle to *Naucracius*, saith plainly, that for a man to subduce himself from the Apostolicall Sea, were to thrust himself out of communion of the universall Church.

The *Romane* Church therefore in this sense is taken as being head, and so relating to, and including all the Latitude of her communion, or for that communion, of which that Church is acknowledged by all Antiquity to be the Mistress and mother in point of dignity and authority: Which being thus rightly understood, It answers your doubt.

And in this sense, the fourth Generall Councell consisting most of Greekes at Chalcedon offered to *Saint Leo* Pope, the Title of universall Bishop, as appears in the Acts.

For your further satisfaction, I commend to your perusall a small *Treatise of the Schisme of the Church of England*, where in the whole book is discussed the nature of Schisme, and as I thinke truely out of undeniable premises, concluded your Church to be guilty of it, and *Rome* with her communicants to be onely Catholique.

How important it is, great *Dionysius of Alexandria*, excellently sets down in his Epistle, lib. 1. cap. 37. to *Novatus* the Arch-Schismaticque in *Eusebius* his History, his words are these. You ought to suffer all inconveniences, rather then to breake the concord of Gods Church. That Martyrdom in my judgement deserves more commendation which is undergone to hinder the Churches disunion, then that

that which is suffered for not worshipping Idols.

It behoves you to think seriously of this, for If your Church is Schismaticall (as doubtless it is) your condition is very sad, especially if nothing can excuse it, as great Dennis with all other Fathers asserts. I pray God that many be not found in the number of those of whom Job speaks, who said to God, cap. 21. *Depart from us we will not have the knowledge of thy ways.*

For indeed the Testimonies of our holy Faith are made so credible, that the ignorance of them seems to be voluntary, or at least to proceed from a high neglect, which is of a dangerous nature.

I told you alwayes that Faith is distinguished from Science by the obscurity, not by the certainty of it. For example, this is a proposition *per se nota* whatsoever God said is true. But God said that he is one and three, therefore it is certainly true.

That God hath said it is evident by the motives in the first Dialogue, But that evidence being extrinsecall to the Object, it self rendereth it indeed certain in the highest degree, but maketh it not evident in it self even as to me.

Nay as I insinuated, the object of our faith considered in the motives specified in our first Dialogue, is not onely more certain but not lesse evident then any natural truth by physical demonstration, which onely requires that the cause necessarily produceth the same effect. But the joined motives our faith necessarily infer that God hath said each of those divine truths which are comprehended in it: ergo,

And therefore when any object that demonstration is opposite to faith, it is to be understood that obscurity of faith which is opposite to demonstrative evidence, consists in this, that the object of faith doth not appear in it self as the object of demonstration; but this hindereth not that it clearly appear in the motives, as I said.

Whence

Whence it followeth that not to adhere to Catholick Faith in each particullar upon these motives is highly culpable.

The last Dialogue. How far may Catholiques yield to Protestants.

Disciple.

But Sir, I pray what Course must be taken for reunion of the Churches in these breaches of faith? how far may an *accomodation* be used for so great an end, as repiecing our B. Lords unwoven Garment? you have the esteem of a moderate person who hath much endeavoured it. S. Greg. Nazian. in his 14. Oration will tell you out of his own experience *Quicumque per student*, &c. whosoever shall endeavour a better understanding betwixt parties in matter of religion, *ab utrisque male multentur*, as himself was. Yet somewhat is to be done.

Master.

The word *accomodation* is not Ecclesiastical language, and seems to import the making of an *Olla podrida* of all Religions, which surely no Christian man can expect, and therefore I must dislike the authour of *God and the King* in this, that he saith, *In the opinions of learned men, our controversies have been so discussed, and by mutual yielding brought to that passe, that peace might be easily compounded.* I understand not *mutual yielding* nor *compounding* in matters of Religion: *To compound* is much in use in some Courts, but not brought into the Church yet: but a *Conciliation* is the terme of art in this particular, and used by Saint Clement in his Problemes, where he gives this account of his endeavours herein, P. 419, *In sua vi, pie lector (ut vides) conciliare Articulas confessionis, anglicanæ determinationibus Ecclesia Catholica, non Ecclesiam ipsam*

ipſis ex qua collapſi ſunt, ſed ipſos Eccleſia in qua Dei opulante gratia ſalvandi ſunt, reducendos cenſui: Epila-
mus was profeſſedly to reduce them to the Church, not the
Church to them, of which they are fallen.

The way therefore for a Conciliation, is for them, as
Saint Auguſtine inſtructed the Donatiſts, to ſend every
where their Encycicles or Circular and communicatory
Epiſtles to Catholique Biſhops agreeing with our
Faith. As appears, in his 163. Epiſtle, which con-
cludes his diſpute with Fortunato the Donatiſt Biſhop;
when he reſolves all controversies into this onely point;
Whether he could give theſe Circular Epiſtles to all,
&c.

This was the ancient and univerſall practice; and
Saint Optatus largely declares that to ſend our commu-
nicatory Epiſtles to Rome, is to give them to all the
world; Which alſo is confirmed by what he ſaid before
of a Schiſmaticque.

And Saint Leo, Ep, 87. ſhewes the practice of his time
after Saint Auguſtine twenty years: *Decreta Synodalia quæ
ad exciſionem hujus hæreſeos Apoſtolica ſedis confirmavit
authoritas amplecti ſe, & in omnibus approbare, plenè &
apertè ac propria manu ſubſcriptis proteſtationibus eloqui-
tur.* That is to ſay in other words, they muſt clearly ſub-
ſcribe to the definitions of the Councell of Trent, which
is to ſend ſuch Formatus or circulary Epiſtles which will
be accepted through the world: According to that of
Saint Hilary againſt Auxentius; *neque pax aliqui eorum
unquam optabitur, niſi eorum qui ſecundum Patrum no-
ſtrorum apud Niceam tractatum, anathematizatis Arrianis,
Chriſtum Deum verum predicabunt.*

Condeſcendency in matter of Opinion is charitable and
reaſonable. And therefore Saint Optatus citing Saint Pe-
ters Epiſtle teacheth, *Nolite per opinionem judicare fra-
tres veſtros.* We ſhould not for Opinions, judge, that
is in our caſe leave our brethren.

There is in the Schools, a diſtinction uſefull to this
pur-

purpose, namely, as they speak *fides sub opinione*, and *fides simpliciter*. For example, some Schoolmen hold some points to be *de Fide*, which others deny without breach of communion: The rest, which all Christians are bound to believe. In the first, there may be condescence, not in the latter. For there is no inflection or accommodation of Faith or Religion: for as Saint Paul saith, there is but *one God, and one Faith*, therefore not subject to change, as Saint Leo Ep. 83. excellently declares and gives the reason, because Catholique Faith is *one, true, singular, perfect, inviolable*, to which nothing can be added or diminished. Yet he himself in his Epistle 51. to the Empress, Pulcheria saith, *Ad unitatem vero pacemque redeuntibus, remedium venia prestatetur*. He will have all meekness used to such who return, according to that of Saint Augustine, *Serm. 6. de verbis Domini, Multi Pagani habeat istas abominaciones in fundis suis. Nunquid accedimus & confringimus? prius enim agimus ut idola in eorum cordibus confringamus, &c.* The old Christian way was by mildness to work upon the affections, rather then with violence to attempt hypocriticall conversions, they were so far from hurting the persons even of manifest Idolaters, that they would not break their Idols, till they had tenderly assaulted their judgements.

And therefore Saint Greg. Nazianz. in his fourth Oration, perswadeth the Christian Governours who succeeded after Julian, not to persecute the Heathens, and giveth this reason, *Ostendamus quod illos Demones doceant, quod rursus Christus nos erudiat*: Persecution was from the Devil, according to S. Greg. Nazianz.

Our adversaries have for the most part so much mistaken the state of the question, that they have even transferred the seat of our Controversies, for whereas they were wont to be concerning Faith, and consequently placed in the understanding, which destroyed not mutuall friendship and neighbourly tenderness to each other, they are now for the most part in opposition to charity and therefore

fore seated in the will, whence arose that *præsum magnum*, as the holy Ghost calls it betwixt Michael and the Dragon, and from him is taken up against us; so that whereas the proper weapons of our battells were pens ink, they have been against all Christian charity, hanging and quartering, just against S. *Augustines* method who assaulted indeed the heart but not with knives but made tender incisions by soft pens, which is all my sym, as I have learned out of S. *Ct.*

Disciple.


Sir, all good persons applaud your Spirit of meekness in this most important business. I see you esteem the Treatise of Schisme, I shall without prejudice reade it, already foreseeing out of our former discourse, how easily it will be concluded against us.

But Sir, you promised in our first Dialogue to give me at large the great miracle you mentioned of the restitution of the leg which was cut off in *Spain*. I desire to see the History of it Authenticated with the subscriptions of the Examinaours who presented it to the King of *Spain*, when my Lord Embassadour *Hapton* was there, And as you told me, he saw the young man in the Court: All which he witnessed before very many of our Nobility and Gentry, as a thing not to be questioned.

Master.

I will give you the History it self, translated out of *Spanish*, which is indeed sufficient to convert the whole world.

*The History of a most famous Miracle of Re-
storing a Leg cut off and buried four years:
Collected out of the process and decree,
wherein it was authenticated and exhibi-
ted to the King of Spain.*

 *Michael John Pellixer*, a native of the Village of *Colanda*, belonging to the Order of *Calatrava* in the Kingdome of *Aragon*, son to *Michael Pellixer* an honest and poor labourer, husband to *Mary Blasco*, both inhabitants to the foresaid Village; Being a young man of sixteen years old, and a servant to an Uncle of his a labourer likewise, called *John Blasco*, residing in *Castellon de la Plana* a small Village in the Kingdome of *Valencia*. This young man got accidentally a lamentable fall from a cart loaden with Wheat, which running over his right leg broke it into splinters. Who thereupon was carried to the Hospitall of the City of *Valencia* to be cured, being a dayes journey distant from that place, and in regard of the Village, where after many remedies being applied to little or no purpose, was from thence removed by his own intreaty and request to the Generall Hospitall of *Saragosa* most famous throughout all the Universe, maintained onely by the charity of the common people.


As he went, the devout and pious youth had a fervent desire to visite the holy Chappel of the miraculous
K  Image

Image of our blessed Lady of *Pilar*, to commend himself there to the blessed Virgine and Queen of Angels Intercession, the which he performed as soon as he came to *Saragosa*, and having confessed his sins very contritely to one of the Priests of that great Sanctuary, he prayed devoutly to the most sacred Virgin, begging of God by her intercession (in most humble manner) health and present remedy.

Notwithstanding, that in the Hospitall they undertook the cure, and divers remedies were for many dayes applied thereunto, yet all proved to no effect, his leg being quite Gangrened, putrified, and past all hope of recovery, or any humane remedy, it was resolved it should be cut off; which was done by *John Ellanga* a very able Chirurgion, and Cathedraticall or Chair-man of Chyrurgery in the ancient University of the said City of *Saragosa*.

His leg being cut off, some four inches below the knee; was carried to be interred in the place of that holy Church, where dead bodies and all such members cut off, are dayly buried.

The pitious youth thus maymed could not go, but with a wooden leg, and crouches, made a hard shift to comply with his languishing desire to go to the Chappell of the blessed Virgin of *Pilar*, where he prayed heartily, recommending himself most devoutly to the blessed Virgine, anointing dayly his dolorous leg with the oyl of the Lamps that burn before that Sacred Image: and though the Chirurgion knew of it, and advertised him that to apply the Oyl would naturally hinder and impede his cure, yet seeing his sincerity and unfained devotion, did not in any wise dissuade him from it, neither would the youth leave it off by any mans perswasion.

So that two years he continued this his pure devotion, in which time he sate ordinarily amongst the other poor distressed souls at the sacred Church door, receiving cha-

rity dayly from the Christians, and using some handy-work or craft to gain some odd pence to entertain his sad condition; And after this manner he was known and seen by many that this day know him cured, and with his leg most miraculously restored to him.

The year 1640. being come, desirous to comfort his afflicted Parents that neither knew nor hard any thing from him in a long time, but were confident that he was dead; travelled as well as he could with very great pain, untill he came to *Galanda*, and from thence went begging in the adjacent Villages for the relief and sustenance of himself and his poor parents. Almighty God ordaining it so out of his infinite providence, to the end that his infirmity and great pain might be manifested, and his most wonderfull cure be afterward divulged and made known to Gods greater Glory.

Having thus passed some dayes, being very weary one night with labouring in his Fathers house, and sitting by the fire with his Parents and two of their next neighbours, took off (as he was accustomed) his wooden Legg from his sore knee, and feeling more cruell pains then ordinary, betook himself to an uneasy bed, onely covered with his Fathers cloak, in regard his own bed had been taken up by a Souldier billeted on them that night. When his mother saw him crawling in that most pitifull and painfull manner, could not abstain from bitter tears, crying out for ease and remedy for her poor sonne, who likewise joyned in prayers with her, recommending himself to the blessed Virgine.

Soon after about midnight, his Mother entering into the place where her son lay, espied in his bed a man lying with two legs, imagined him to be another Souldier, not dreaming what had happened to her sonne, frightened and amazed, went and told her husband of the matter, who came a long with her to the chamber, being much troubled with fear and admiration untill they

knew and discovered that it was their son that was most strangely cured.

Whereupon, they awaked him not without difficulty, being very fast asleep, to whom his Father spake thus: Son, what is the matter, how came this that we see you with two legs? He replied; saying, he knew not, onely that as he slept he dreamed he was in the holy Chappell of *Pilar*, anointing himself with the oyl of the Lamps there: his Father powring tears of meer joy, desired him to render infinite thanks to our mercifull Lord and Saviour Christ Iesus and his ever blessed Mother the Queen of Angels his Patroness, because this glorious Virgin as they conceived obtained this cure, whence he was restored to his leg most miraculously; the which the youth began to acknowledge, praying and blessing the most sacred and blessed Virgin: His Father and Mother overjoyed, with tears, claymours, and out cries, thought their poore house to be a Heavenly Paradise, feeling a most sweet and fragrant odour in that Chamber, and things therein for many dayes after. The neighbours about came flocking to see and admire this most rare and strange Miracle, whereby it began to be divulged and spread over all the Countrey.

This great Miracle happened one a Thursday, being the 29. day of *March* 1640. in the fore mentioned Village of *Calanda*.

The next day following, the youth was brought to the Church with a great concourse of people following him, where he confessed and received most devoutly thereby expressing the more his hearty thanks to Almighty God, every body seeing him whole and sound with two legs, whom the day before they saw but with one; And so all of them began to render infinite praise and thanks, with extraordinary great joy to Christ Iesus and his ever blessed Mother.

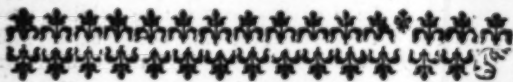
Then Testimony being taken of this most rare and strange

strange accident, the youth was carried to *Savagosa*, where sundry inquiries and examinations passed, and were made of this great matter by the most illustrious and Reverend Lord Archbishop of the said City, who by the earnest request of the Judges, Governours and Councell of the City, much devoted to this miraculous Sanctuary, and interessed in the Glories thereof, having framed a process, received witness, and examined very strictly all the matter in a *contradictory* judgement, after long and mature deliberation and consultation of many famous and learned Divines and Lawyers, according to the form and accustomed manner of the sacred Councils and Decrees of the Church; he proceeded to a publique promulgation of the sentence, the which he pronounced with very weighty and grave motives in favour of the great and extraordinary Miracle, absolutely declaring, ratifying and confirming the same for such.

Very many Miraculous circumstances have concurred in this Miracle, as manifestly may appear to him who attentively shall ponder, and seriously consider the true relation of the Case, and the Sentence which was published; all which for brevities sake are now omitted, advertising at present onely this which is worthy of consideration; how our Lord was graciously pleased to work this great Miracle, and manifest the same at that time when those Chirurgeons and Ministers were living that did cut off and bury the leg of the youth, and even those that severall times had seen and known him, both in this Cittie, and in many other places of this Kingdome.

This strange Miracle hath been divulged in divers places of *Spain, France, Italy, Germany*, and especially in *Flanders*; where in one Chappell of the Convent, of the Discalceat Carmelites in *Bruxels*, the invocation of the blessed Virgine of *Pilar* is very much frequented, and is in many other places there celebrated and preached

with a very solemn feast, and it is confidently hoped for and expected the like shall be done in many parts of the Christian world with exceeding Demonstrations of Devotion, to the greater glory of Almighty God our mercifull Lord, and his most blessed Mother, to the confirmation and propagation of the Catholique Faith, and confusion of Heretiques, and for the dayly encrease of Devotion in faithfull Christians, to the most miraculous Sanctuary of our blessed Lady of *Pilar* in *Saragosa*.



*The Examiners, and Approvers of this
great Miracle, in form of a
Iuridicall Sentence.*

Peter Arch-Bishop of Saragosa.

Doctour Antonio Xavierre Prior of Saint Christina.

*D. Iohn Perat Vicar Generall and Officiall
Canon of the Holy Metropolitan Church.*

D. Virto de Vera Arch Priest of Saragosa.

D. Iohn Plano and Frago Officiall.

*D. Philip Bardaxi, Doctour of the Chair of the
Canons.*

*D. Diego Chueca Canon Magisteriall, of Sa-
ragosa.*

*D. Martin of Irebarn Canon Rectorall of Sara-
gosa.*

The

The Rev. Father *Bartholomew Foy*, as Provinciall
of the Order of *S. Francis*.

Father *Anthony Ortin Abad* Provinciall of the
Order of the *Minims*.

D. Domingo Cebrian, first Doctour of the Chair
of Divinitie. And others.

*Signed by Antonio Alberto Zaporta Notary
Apostolicall, and principall Scribe of the
Ecclesiasticall Court of Saragosa. 16.41.
April 27. in Saragosa.*

FINIS.
